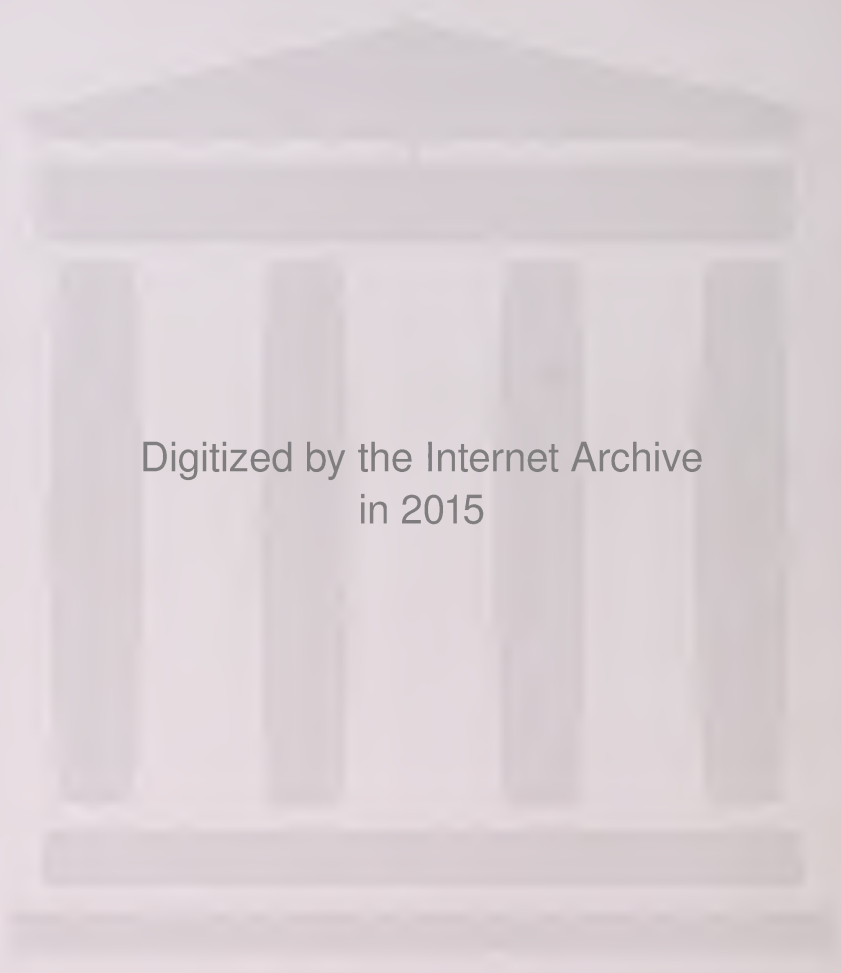


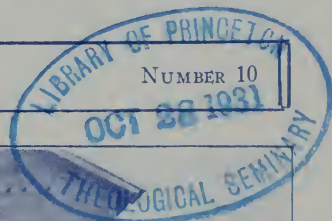


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The Outlook of Missions

VOLUME XXIII

OCTOBER, 1931



AN AVERAGE JULY ATTENDANCE AT THE PLEASANT VALLEY MISSION
NEAR DAYTON, OHIO

139 Children and Adults Present for Sunday School and Church Service



NEW CHURCH AND PARSONAGE OF OUR MISSION AT HOMESTEAD, PA.

THE REFORMED CHURCHMEN'S CONVENTION

**Under the Auspices of The Reformed
Churchmen's League**

**SALEM REFORMED CHURCH,
HARRISBURG, PENNA.**

NOVEMBER 10-12, 1931

The **PURPOSES** of the Convention are:

To review changing conditions in which the Church finds itself.

To impress upon men the fact that the Church needs and deserves their best.

To make a survey of our present work and the specific tasks growing out of it.

To establish a self-consciousness for the Reformed Churchmen's League.

To help Chapters in their work and to encourage the formation of new Chapters.

To stimulate and speed up the activities of the Reformed Church.

There will be 20 speakers, and opportunity for open discussion in which every man present may participate.

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THE REFORMED CHURCHMEN'S LEAGUE
424 Schaff Building, 1505 Race Street, Philadelphia, Pa.

The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

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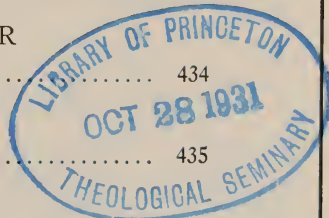
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The Quiet Hour

JULIA HALL BARTHOLOMEW

As we have received mercy, we faint not.

—2 Corinthians 4:1

The Great Physician who never prescribed drugs for anyone, or gave the slightest attention to man-made theories, is the Way, the Truth and the Life.

—THOMAS J. NOONAN.

For greed and self-enthronement are the same
And Jesus bleeds in every clan and clime;
All down the ages with its lasting shame
He bears the insult—Love His only crime.

—HUGH O. ISBELL.

Because Christianity concerns itself fundamentally with character, it should be the deciding factor in bringing the culture of the world to the highest possible level.

—CORNELIUS H. PATTON.

"There is no failure save in giving up;
No real fall as long as one still tries;
For seeming setbacks make the strong man rise.

There's no defeat in truth save from within—
Unless you're beaten there, you're bound to win."

Dear Christ, this dawn I ask of Thee
To walk this coming day with me!
Then every life that touches mine
Thine unseen presence will divine,
And so in turn will seek to share
This nameless glory in the air,
Which thus will leave a shining path,
A glowing, loving aftermath,
Because this day with Christ my Lord
My soul walked forth in sweet accord!

—VLYN JOHNSON.

Quiet trust in God and unswerving obedience and submission to His will can be learned at least by most of us only through long discipline and much thwarting of our own will.

—J. R. MILLER.

No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.

—OWEN MEREDITH.

In His faith we can transform the greatest obstacles into means for the attainment of true life and character.

—MURDOCK MACKINNON.

Love has its origin in God and every person who loves is beginning to know God.

—HOWARD G. HAGEMAN.

The nightingale, oblivious
Of all the ghastly strife,
Was heard within the little wood
To sing the song of life.

—JESSIE B. RITTENHOUSE.

May we learn the deep lessons of love—self-denial, patience, helpfulness, sympathy and growth in gracious living.

—HUGH BLACK.

The wise man will banish the hurry habit, and substitute peace and calm.

—FRANK MCCOY.

And when He comes into the world gone wrong,
He will rebuild her beauty with a song;
To every heart He will its own dream be;
One moon has many phantoms in the sea.

—EDWIN MARKHAM.

We must dare as well as endure. God does not save us to diminish personality, but to expand it.

—R. C. GILLIE.

May Thy wondrous love fill and flood our hearts, making us to be kind and sympathetic in our treatment of those whose lives we touch day by day.

—JOSEPH JAMES.

The Prayer

MAY the truth as it is in Jesus make us free and joyous as Thy children. May our daily lives be filled with thanksgiving to Thee for Thy manifold mercies, and chiefly for the gift of eternal life through Jesus Christ our Lord. Amen.—EDGAR Y. MULLINS.

The Outlook

VOLUME XXIII

NUMBER 10

OCTOBER, 1931

of Missions

Our Motto: The Church a Missionary Society—Every Christian a Life Member



DELEGATES AT 1931 MISSIONARY CONFERENCE AT HOOD COLLEGE

The Summer Missionary Conferences

A. V. CASSELMAN

THE last of the Summer Missionary Conferences has just come to a close, and it is now possible to look back over the Conferences of this summer and note some general characteristics and results of the whole Conference season.

Conferences were held this year as follows: Pittsburgh, Pa., at Shady Side Academy; Brooklyn, Ind., at Bethany Park; Frederick, Md., at Hood College; Salisbury, N. C., at Catawba College; Tiffin, Ohio, at Heidelberg College; Collegeville, Pa., at Ursinus College; Plymouth, Wis., at the Mission House; Buffalo, N. Y., at Grace Church.

As is always the case, each missionary conference has a distinct individuality which distinguishes it from every other conference. It would be interesting to note some of these characteristics peculiar to the individual conferences, but space will not permit us to do so. There were, however, certain characteristics which

were common to all of the Conferences this year, most of which were decidedly encouraging, and we think the readers of THE OUTLOOK OF MISSIONS will be interested in these very things.

It was rather generally expected this year that on account of the financial depression which is being felt all over the Church there would be a falling off of the attendance at the Conferences. Very happily this was not the case; in fact, the very opposite in some instances proved to be true. In point of attendance the Conferences as a whole were more largely attended than last year. The enrollment at a few of them was practically the same as last year. One of them proved to be smaller and two were larger than last year. It is a cause for great rejoicing in the midst of financial stress that the Conferences held their own.

One of the very fine things to be noted at the Conferences this year was the high

type of delegates selected for the Conferences. Either we are getting a better trained type of leader in our local churches or the churches are more discriminating in the selection of their delegations; but at any rate, the type of delegates at the Conferences this year was the finest we have ever had.

Another interesting and very encouraging characteristic of the Conferences this year was the fact that there were more congregations represented in the sessions than ever before. In every Conference there were delegations from congregations which had never before been represented at a Summer Missionary Conference. Congregational delegations were, for the most part, smaller but more carefully chosen than ever before. The fact that such delegations came from so many congregations is one of the most favorable facts we have to report concerning this year's Conferences. The Conferences should grow along this line until every congregation is represented by a well-selected delegation.

The class room work in the Conferences this year was of a very high order. One hundred per cent. attendance was no exceptional thing this year. This speaks well for the splendid work of the teachers, for the interesting way in which the subject matter was presented in the text-books, and for the fine spirit of the delegates who made up the Conferences. In a number of the Conferences special two-hour classes on various phases of missionary education as an integral part of religious education were conducted. Classes in "Missionary Material and Methods" for use in local congregations were especially helpful to a large number of delegates. In many respects the Conferences this year were the best educationally that we have ever had.

Another very favorable indication, especially when the financial depression is remembered, is the fact that the book tables at each of the Conferences were exceptionally well patronized. Large book sales were reported everywhere. This is in part accounted for by the de-

served popularity of the reading courses of the Woman's Missionary Society, but this does not account for it all. Young people especially are beginning to realize that missionary education reading matter is interesting as well as instructive. With this mass of missionary literature carried back to the congregations, there should be a fruitful lot of missionary reading done in the churches this winter.

Another very fine thing to be said about the Conferences this summer is that there was a greater proportion of young men at the Conferences than there were last year. This is not very evident in some of the Conferences, but at the Mission House and at Bethany Park it was a particularly encouraging thing to note the presence of a very decidedly increased delegation of young men. Would that this were true especially at Tiffin and Collegeville!

This morning there came to the desk of the Secretary of the Department of Missionary Education a letter from one of the young men at one of the Conferences asking for the pictures of the Conference and saying: "At Trinity Bible School we have a Senior Department. Two young people will go to Collegeville next year as delegates to the Missionary Conference. Now is the time to arouse interest, and I should like to show the pictures of the 1931 Conference at Trinity." This is well worth thinking about. Now is the time to begin to prepare for next year. If any of the members of the Conferences desire the motion pictures taken at the Conferences this year, they may be had by writing in to the Department of Missionary Education. We have never had such splendid results in taking motion pictures at the Conferences as this year.

It is to be hoped that the delegates of the Conferences who have now returned to their home churches will carry the spirit of the Conferences back into the life of their home congregations. The only way to make a Conference really successful is to make it live anew in the life of the home church. There should be found in the churches an enlarged missionary knowledge and an enlarged missionary purpose as the result of the Conferences of this summer.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Gratifying Responses

THE office of the Board of Home Missions recently sent out an S.O.S. call in the form of a personal letter to about 200 members of the Reformed Church asking for a contribution equivalent to a month's salary for one of the Missionaries under the Board. The response has been exceedingly gratifying not only in the amount of actual cash received, but especially in the fine spirit in which these remittances were made. Very few of the individuals solicited turned a deaf ear to our appeal. The money received thus far approximates about \$3,000. This enabled the Treasurer to release quite a number of checks to the Missionaries which otherwise would have had to be held back awaiting sufficient funds to cover the same. The responses, however, breathed such a splendid spirit that to be assured that there are many members of our Church who are sympathetic with the work of Home Missions and willing to co-operate in this time of financial crisis is most heartening indeed. "Most cheerfully do I send the enclosed." "Very gladly am I sending this check." "Regret that it is not more." "Will send you another check later on." "Your appeal came at a time when my personal funds were very low, but I take great pleasure in sending you the enclosed." "I sincerely sympathize with you in these try-

ing times but hope conditions will soon be better." "I am glad you wrote to me and I shall cheerfully help the good work along." Such were some of the remarks made by those who sent in their contributions. Everyone showed such a fine spirit that their response has confirmed our conviction that, if the Church at large would know the situation of the Board, the money needed at present could and would be readily supplied to finance this very important work in the Church.

It required considerable courage on the part of the officers of the Board to make this personal appeal, but there seemed to be no other course open. If the Apportionment for Home Missions were more nearly paid in full there would be no need of any special appeal. But only 27% of the Apportionment has been paid for this year and at that rate the Board is unable to pay the Missionaries their monthly appropriations. There are doubtless many others in our Church who would be willing to make a special contribution if they were requested so to do or if they were fully conversant with conditions. The Board still needs \$150,000 between now and December 31st to enable it to square its accounts with the Missionaries by that time. *Let us have more personal contributions and more money on the Apportionment so that our work may go forward.*

Trying Times For Our Missionaries

TWO hundred and fifty Missionaries under the Board of Home Missions have not received their regular appropriations for a period of two months. This has worked untold hardship to these faithful and self-sacrificing servants of the Church. The appeals which some of them send in to the Board are pitiful indeed. In some cases there is sickness

in the family, in some, hospital bills remain unpaid, insurance has been allowed to lapse, grocery bills have been accumulating. Some borrowed money from friends, others used up their savings during the years. In a few instances the Missions themselves advanced small amounts such as they were able. One man wrote in that he was left with only twelve cents

to his name. Others had no more but their pride forbade them to write the facts. Notwithstanding all this these Missionaries show a most beautiful spirit. They know that for twenty-five years the Board paid them with clock-like regularity and would do so now if the funds were available. Consequently they express not concern about their own welfare, but sympathy with the Board. They will suffer still more, if need be, although they have been reduced almost to the breaking point. Their loyalty to the Church prompts them to stay by the work. Not one of them has intimated

that he will get out from under this and seek a position elsewhere. It shows a wonderful spirit, an unbending faith in the Church which they serve, and steadfast hope that conditions soon will be better. Surely the Church at large will not disappoint the confidence and hope which these workers have in the people who constitute the membership of the Reformed Church. If all of our people were to manifest the same degree of sacrifice which we find in our Missionaries, the money needed would be speedily forthcoming and the pressure now upon the Board and the Missionaries be relieved.

Home Mission Day

SPECIAL attention is called to the observance of Home Mission Day on November 8th. THE OUTLOOK OF MISSIONS, in this issue, allows the pastors of the Missions named as the beneficiaries this year, to tell their own story. Rev. Mr. Veith writes interestingly about his work in the Pleasant Valley Mission near Dayton, Ohio. Mr. Veith is the first and only pastor of this Mission. As a student in Central Theological Seminary he interested himself in behalf of these people living on the outskirts of the city of Dayton, for whose spiritual welfare no one else seemed to be concerned. He has done a remarkable piece of work in a few years. He has been instrumental through the Mission he organized to transform the life of the entire community. The work is no longer in the experimental stage, but is assuming permanent form. A new building which it is expected the Home Mission Day Offering will make possible, will give stability and permanency to the work. A generous contribution now will assure great results in the future. The Churches of the Ohio Synod will direct all their offerings on Home Mission Day to this most worthy and appealing project.

The Rev. D. J. Wolf tells the story about the Mission at Homestead, Pa. This Mission has had a much longer history than that of Pleasant Valley. It has had the services of a number of pastors. It is now housed in its second

building. It has an adequate equipment but it is struggling under the weight of a very heavy debt. Its membership feels itself unable to carry this burden. Consequently it appeals to the Church at large to share in this obligation. The Churches of the Pittsburgh Synod will direct all their offerings to this Mission. If substantial relief can be secured on Home Mission Day this Mission will be in a position to render great service in the community in which it is located. Homestead is a suburb of Pittsburgh. It is the center of a large population, drawn there by extensive industrial concerns. We have a large Hungarian congregation in Homestead which is self-supporting and which ministers to a large Hungarian constituency, but there is great need for an American Reformed Church to supply religious facilities to the hundreds and thousands of our people who live there. We have every reason to believe that if the burden of their heavy debt be somewhat lessened, as it is supposed the offering on Home Mission Day will do, this Mission will be able to gather into its fellowship many who now stand aloof apparently because they are afraid to join a church where the financial needs are so great.

The Church at large on Home Mission Day, November 8th, can greatly advance the work of the Reformed Church in two strategic centers by giving a special offering for these worthy Missions.

The Reformed Church—In Homestead, Pa.

By the REV. D. J. WOLF, Pastor

PURSUANT to the call of God and spurred on by the kind of ambition that should characterize a virile people, a religious interest was established on the hill" in Homestead, on October 24, 1899. The work was started as a Sunday School. The Missionary Alliance of Allegheny Classis, also a young, but vigorous organization, appointed a committee of six to canvass Homestead and if conditions warranted, to organize a Sunday-school. A school was organized by four members of the Committee, with ten members on Sunday, September 4, 1898. Robert Reno was elected Superintendent. The school met in the Public School building at Munhall, Pa., through the courtesy of the School Board. The work was continued there until the building of a new Church was completed on the corner of 15th Avenue and Mifflin Street, Homestead, Pa. On August 1st, 1899, the Rev. John K. Adams was sent under the direction of the Board of Home Missions, to take charge and organize a congregation. After several months of

earnest work eleven members were brought together. A meeting was held on the 24th of October, 1899, in the office of Dr. A. P. Fogleman and the First Reformed Church of Homestead, Pa., was organized.

The next step was to secure a suitable lot and erect a house of worship. The corner of Mifflin Street and 15th Avenue was selected at a cost of \$4,500.00.

Rev. J. K. Adams having resigned, Rev. M. M. Noacker became pastor after a vacancy of five months. Under Rev. Mr. Noacker's pastorate a chapel was erected on the rear of the lot. The building was completed and equipped at a cost of \$4,800.00 and dedicated to the Service of God on the 19th of April, 1903. Rev. Noacker continued his labors until December 15, 1903. The following pastors have served the congregation from the time of its organization until the present pastorate began, March 1, 1921:

Rev. J. K. Adams—August 1, 1899 to November 1, 1901.

Rev. M. M. Noacker—April 1, 1902 to December 15, 1903.

Rev. A. J. Collison—May 26, 1904 to July 1, 1908.

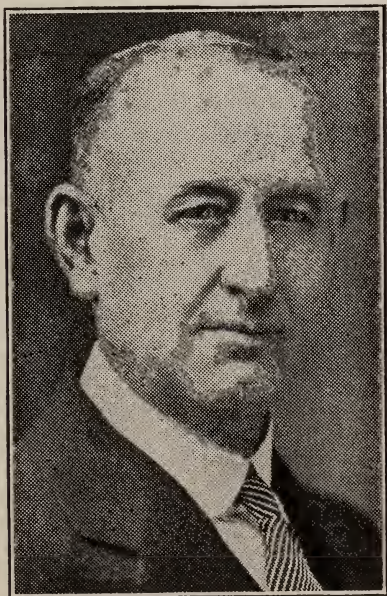
Rev. J. B. Shontz—November 20, 1908 to May 1, 1910.

Rev. H. A. Shiffer—July 1, 1910 to March 14, 1914.

Rev. E. S. LaMar—July 15, 1914 to May 1, 1920.

Rev. D. J. Wolf—March 1, 1921—

It is not necessary to write of the present pastor's labors. The work was hard. After six months of incessant toil tramping streets and pulling door bells, an impression was being made so that at the end of the first year of the pastorate 58 new members were received and at the end of the second year, 109 had been received. At the end of the third year 133 new members were added. The membership now is 205 and the Sunday-school enrollment is 167. 288 members have been received into the church during the present pastorate. Of the original 11 members three still remain:



REV. D. J. WOLF

Dr. E. E. Wible and Mr. and Mrs. James Kemerer, although the latter had previously moved away but later came back. Dr. Wible is the only member who has been with the congregation since its organization. Of the 77 members when the present pastorate began ten years ago, only 33 remain.

We need not dwell upon the work that has been done. The church which was dedicated on Sunday, October 21, 1928, and the beautiful parsonage, are our answer to the action of the Classis and of the Board of Home Missions. We claim no praise, for the work accomplished is the work of God and a loyal people working with the pastor. By the united and untiring efforts of pastor and people, blessed of God, this church and parsonage stand as a monument of faith, love and devotion on the part of a loyal people to God and to their pastor.

We are in an industrial center in which there are many changes. We are the kindergarten for the children of the community and many, when old enough to unite with the church, unite with their parents with some other Protestant congregation of the town, for which we cannot blame them. We are glad for the opportunity of giving spiritual training to hundreds who become efficient workers in Christ's Kingdom in other Protestant congregations of the town, for which we cannot blame them. We are glad for the opportunity of giving spiritual training to

hundreds who become efficient workers in Christ's Kingdom in other Protestant congregations of our town. The community looks upon the Reformed Church with a kindly spirit and interest.

It is our debt that handicaps our progress. If these debts were removed inside of two years, we would be able to go to self-support. For your encouragement let me say that the membership of our congregation and Sunday-school has set as the goal for Home Mission Day to lay \$1,000 on the altar.

Are there not men and women in the Church who could give liberally of their means for this most worthy cause? Are there not congregations who could come to the help of this worthy congregation of self-sacrificing men, women and children? Will Pittsburgh Synod, with her present membership of 31,000 and her Sunday-school scholars of 29,000, a total of 60,000 persons, with the Missionary and Aid Societies and Young People's organizations, lay on the altar of love for the Master a sum worthy of this Synod for this Mission child fostered and nourished by our Board of Home Missions and by men and women who have gone to their reward?

Men and women of wealth, congregations of influence and power, children who will be the men and women of the Church in a few years, we plead for your help on this Home Mission Day of 1931.

It has been stated by those who are acquainted with the situation that 90% of the membership in our Hungarian congregations find themselves without employment at the present time. Consequently our Hungarian congregations have a hard struggle to make ends meet. These people support the Church liberally

when their financial means make it possible, but when they have no income they cannot contribute and they feel a hesitancy even to come to the Church services when they cannot bring a substantial contribution to the Church. There are seventy Hungarian congregations who look to the Board of Home Missions for help in the support of their pastors.

"Facing the Facts"

THIS is the title of the special service prepared by the Board of Home Missions to be used in our congregations and Sunday-schools in connection with Home Mission Day, November 8th. It offers material for a period of study rather than an order of worship. A brief service is suggested but the bulk of the material is a presentation of facts which every member of the congregation or the Sunday School should know. It is the lack of definite information on the part of so many of our people which is responsible for their lack of interest in a great and worthy enterprise like that of Home Missions. The Board of Home Missions in the interests of its work does not feel that it is suggesting something impracticable when it is recommending to our Sunday-schools that they utilize the study period on November 8th for the

study of the work of Home Missions instead of the regular Sunday-school lesson appointed for that day. If needs be two regular Sunday School lessons might be combined on the following Sunday without seriously breaking in on the sequence of these lessons.

The work of Home Missions constitutes a real chapter in the modern Acts of the Apostles and it is quite as important to know the activities of our present day Missionaries as to know those of the first century of the Christian era. The Missionary motive, the Missionary spirit of today is the fulfillment of the same divine commission as actuated the first Missionaries of Christ nineteen centuries ago.

"Facing the Facts" gives a resume of the Home Missionary activities carried forward by the Reformed Church. Every member of the Church wants to know these facts in order to keep alive his interest in the extension of the Kingdom of Christ in the homeland.

History of Pleasant Valley Reformed Church, Dayton, O.

FOLLOWING the Great World War considerable attention was given to the extension of residential districts in the general direction of the proposed new McCook Air Field, an important part of the Aviation Section of the United States Army. In the year 1920 a residential section called Pleasant Valley was opened to the public. This section is located on the old Valley Pike running parallel to Mad River and being on the westerly side of the river. In recent years of more complete highways, it was given the Ohio State Route number of 69. This community is located approximately one mile outside the corporation limits of the City of Dayton, Ohio, a city of some 200,000 souls. Because of the idealness of this new plot many people were attracted and a good sized community sprung up almost over night.

By January 1926, it became very evident to some of the people of this community that of all things a Church was



REV. AND MRS. LORAN W. VEITH

needed most. After talking about this matter for some time, a small group of folks decided to make an effort toward the establishment of a Sunday School where their boys and girls might know more of the Love of Jesus Christ. These folks sent for certain Sunday-school supplies and literature and agreed to meet in one another's homes until further arrangements could be made. This continued into the spring of 1926, when the homes would no longer accommodate the number that had responded to the invitation "to come for all things are now ready," and two rooms at the rear of the Community Grocery were secured. Meetings were continued here during the spring months with increasing interest being shown in the work. Just before Mother's Day a committee representing this group appealed to Dr. Henry J. Christman, President of Central Seminary, asking for some one to "Come over into Pleasant Valley and help." Mr. Chester McCann, then a student at the Seminary, was instructed to take charge of the services for these folks arranging to preach for them as desired. For this first service Mr. McCann invited Students Loran W. Veith and Mrs. Veith to go along. After a period of three weeks Student McCann was given the opportunity to do boys' work in a State Institution at New Haven, Conn., and at the same time take his seminary work at Yale Divinity School. Student McCann having decided to accept this offer, the cloak of service fell upon the shoulders of Students Veith, to carry on the work for the folks at Pleasant Valley. During the months that followed Sunday-school was held regularly and the Church service was held immediately following. Sunday evening services were also conducted as well as the mid-week prayer services.

Between Mother's Day and the time Students Veith took over the work the Church had been moved to the home of Mr. and Mrs. John Bozarth, where more room could be had for the Sunday-school. Services were held in this home until the last of December, 1926. Classes in this home resembled very closely the sight one beholds in gazing upon a bee hive, for in each room classes were held and on the

signal for general assembly for closing program and for the Church service, children and adults would appear simultaneously at various doors coming into the living room. These classes were held in bedrooms, dining room, kitchen, pantry and wood-shed.

By the first of August it became very evident that something must be done with this very loosely organized group. Either organization into a permanent church body or disbandment were the steps just ahead. The thought of disbandment sent the entire group into a frenzy and further organization seemed to be their desire. It had also become very evident by this time that additional room must be secured if the work was to be carried on. It was absolutely impossible for this group to provide for themselves any adequate building in which they could worship conveniently and comfortably. A survey of the community was then made and revealed over a thousand souls who had a claim upon our beloved Reformed Church, and which were laid at our charge by the Comity Committee of the Dayton Council of Churches. This group then petitioned the Southwest Ohio Classis of the Ohio Synod for aid and to be enrolled as a Mission Church under the care of the Board of Home Mission. After due deliberation the request was very graciously granted by the Classis and by the Board of Home Mission and the following men were authorized to arrange all details of the purchase of lots, the erection of a building and the organization of the congregation: Dr. R. F. Shultz, Perry Apple, and Fred Koenigkramer of the Board of Trustees of Classis, and Dr. H. J. Christman, Rev. Frank A. Shults and George Wetzel of the Committee on Mission fields, Dayton area of Southwest Ohio Classis.

Negotiations were entered into with Mr. G. Ballman representing the A. Ballman 'Sons' estate, and a plot of ground consisting of 1.86 acres with a frontage on Valley Pike of 120 feet was purchased for \$1,674.00. Ground was broken for the basement of the new church on November 17, 1926, and on Thanksgiving Day the cornerstone was laid with proper and fitting ceremonies.

The building which was erected was of portable construction and had been used by Calvary Reformed Church of Lima, Ohio, for some years. This building being the property of the Board of Home Missions, was available due to the fact that Calvary Church was just completing their new Church Home. The congrega-

tion at Lima put themselves to considerable inconvenience in releasing the building at this time for they had planned using it for several months longer. However, because of the urgent need at Pleasant Valley they very graciously consented to move into the unfinished basement of their new Church.



VIEWS OF OUR PLEASANT VALLEY MISSION AND ITS ACTIVITIES

A Junior Department Class in the
Sunday School
First Meeting Place
A Primary Class in the Daily Vacation
Bible School

Second Meeting Place
Present Church Building
Christian Endeavor Society Officers

On Sunday, December 19th, we held our first service in our new Church Home and were indeed a happy lot of Christians. The Congregation was formally organized on Sunday, January 2, 1927, at 7.30 P. M., by the following members of Classis: Dr. H. J. Christman, Rev. B. E. Reemsnyder, Rev. Frank A. Shults and Elder George B. Wetzel.

On Sunday, January 9th, Rev. Frank A. Shults conducted the first communion service of this new congregation and received the members thereof. At 2.30 P. M. the same day members and friends of the congregation met at the church for the final dedication of the building. From that time until August 1931, this young church has grown in membership to the goodly number of 103 members, with a Sunday-school and Church attendance of 154. The Church School has been completely departmentalized, from the Cradle Roll through to the Home Department, which departments are manned by some splendid, consecrated workers who have come out of our own membership, many of them having received leadership training for three and four years at our Training School at the Seminary. A fine Intermediate Christian Endeavor Society has been organized from which there have come some wonderful results. One of the girls of the Christian Endeavor Society took first place at the Montgomery County Christian Endeavor Oratorical Contest, and took second place in the State Christian Endeavor Oratorical Contest, held in June 1931. We have in this young Church a splendid group of Young People and a host of wonderful children. The Young People and Adults have organized their Classes, and hold regular business and social meetings once each month. Church School, morning and evening worship, Christian Endeavor and mid-week services are held every week from Rally Day, the last Sunday in September, to the last Sunday in May, when our evening service and Christian Endeavor and Mid-Week services are disbanded because of the terrific heat in our building by the evening hours. The combined service of Church School and Church has been in operation now for over 4 years. Five Standard Daily Vaca-

tion Bible Schools have been held in our Church. These are held during the four full weeks of June for five days each week and four hours per day. The Senior group of this school is attended by Intermediates, Seniors and some adult teachers, and the work has been accredited by the International Council of Religious Education which allows teacher training credits for work completed in this class. The work of the last two Daily Vacation Bible Schools and of the entire last year of Church School has been seriously handicapped because of crowded conditions and the lack of proper facilities for the carrying on of the work. Up to the present time, only about 10 per cent. of our community has been touched, and the coming year promises a good increase in attendance and membership which means that the children's divisions of the Church School will have to be denied the privilege of coming into the morning worship service for the first half as has been our custom for the past four years. What a pity to deny these youngsters in the formative periods of their lives the privilege of enjoying the help received from properly conducted Church worship services. God forbid that it should continue this way for any great length of time.

No history is complete until it is brought up to date, hence the scenes shift from looking at the lovely to the looking at a very discouraging and sordid picture. For the building erected some four and one-half years ago has become a sorry-looking sight as it leans its way toward the East, due to the telling of the elements on a flimsily constructed building. The building has reached the stage where it is no longer comfortable nor is it safe. It is not comfortable because of the crowded conditions under which our work must necessarily be done. It is uncomfortable because it is absolutely impossible any longer to heat the building adequately, due to the leaning condition of the building which has opened up the various joints and windows and doors of the building causing the heat to leave the building almost as soon as it is put there. The wearing of the joints in this portable structure has made it reach the point when anytime one may well expect the

building to collapse. What a catastrophe that would be, what a blot on the good name and reputation of our good old Reformed Church, not to provide a building for these people, fit and safe and adequate for properly worshiping God our Common Father, and Jesus the Saviour of us all.

This little congregation has struggled on bravely against many odds and has won out through faith in their Lord and Master Jesus Christ. They are on the eve of great things in the Kingdom, the future of the congregation is marvelously

bright, they are worthy of all the help that we as a denomination can give them. Dare we who call upon God as our Father and upon Jesus Christ as Lord and Master, dare we give unto them anything less than the very best which will encourage them in their fight for the King? With the help of the Church back of them now it will be but a comparatively short time until they will be carrying all the responsibilities which much older congregations carry.

—Written by REV. AND MRS. LORAN W. VEITH, August 1931.

Another Milestone on the Pacific Coast

FOLLOWING the celebration that marked the Tenth Anniversary of the Department of the Pacific Coast, carrying with it an appreciation of all workers associated with the leadership in the foundation period of this Department, another milestone was registered in the celebration of the Fifth Anniversary of the First Hungarian Church of Los Angeles, the Rev. Albert Hady, pastor.

In the summer of 1925, Superintendent Evemeyer called the attention of Student Hady, then visiting in Los Angeles, to the number of Hungarians resident in this part of California. Arrangements were made with this promising young man to begin work August 1, 1926.

The Rev. Mr. Hady came to this important pioneer work well prepared culturally with vision and the service spirit. His father was an American citizen, a member of the Reformed Church who assisted in the establishment of the McKeesport, Pa., church twenty years ago. The father returned to Hungary in 1920, and finding the deplorable plight of his fatherland, urged his son to go to America "to look around and to study."

Two weeks after arrival in this Land of Promise found Albert Hady enrolled as a social worker in the McKeesport Church, remaining in the service of the Home Mission Board since that time. Securing a scholarship from Pittsburgh Synod, he proceeded with his studies at Lancaster where the Students Szabo and Hady made a record. Receiving his A.B. from Franklin and Marshall and his B.D. *in absentia* by special arrangement with the University of Southern California.

During the week of the World's Sunday School Convention, July 12, 1928, occurred the ordination of the Rev. Mr. Hady. Dr. Charles E. Schaeffer, Executive Secretary of the Board, the esteemed and venerable John Victor, National Secretary of the Sunday Schools of Hungary from Budapest, Superin-



REV. AND MRS. ALBERT HADY

tendent Evemeyer and the Rev. A. Szabo, of Oakland, all participated in the ceremonies.

The approach to this Hungarian population of Los Angeles was made by visiting families and writing for the newspapers every week. In December, 1927, the pastor launched a little church paper, artistically set and with vital content. Long to be remembered are some of the great social entertainments given to arouse the interest and assemble the people from the Hungarian colony of Hollywood and Los Angeles. Twenty-four members formed the nucleus of the church.

For two years a project of spirit was happily exemplified in the joint use of the same little church by the First Reformed (English) and the First Reformed (Hungarian), the Hungarians continuing to occupy for two years longer after the First Reformed moved into their well-appointed, new church home at Thirty-seventh and South Hope Streets. This "dwelling together in unity" under difficult circumstances has formed a tender friendship which endures.

During the pastor's visit to Hungary in the summer of 1929, the Rev. A. Szabo was supply pastor. The Szabos were esteemed in our midst and with regret we have yielded them to the Eastern work. Upon the Rev. Mr. Hady's return, the Board of Home Missions purchased the plant of the United Presbyterians as they vacated to occupy a new edifice. On Palm Sunday, April 13, 1930, the present home of the First Hungarian Church of Los Angeles at the corner of Kansas and Florence Avenues was dedicated to Almighty God and the uplift spiritually of the Hungarian people of Los Angeles.

Events followed in proper sequence, therefore it was logically in order that the marriage of the Rev. Mr. Hady and Miss Helen E. Decesman was solemnized in this church at an interestingly appointed wedding after the Hungarian customs in the main on August 19, 1930, Superintendent Evemeyer officiating. Loving interest was manifested by the English colony of the Reformed Church in this marriage, for Mrs. Hady had been a member of the Church School of the First Reformed Church before their own

work was inaugurated. She is "Helen" to many of us and holds a place in our hearts. Her musical talent and the other abilities fit her by nature for the companionship of service required by her position. Mrs. Hady is the only child of Mr. and Mrs. Decesman; Mr. Decesman is President of the Consistory.

Today there is a Church School, Christian Endeavor, Young People's Choir, Daily Vacation Bible School (conducted by the Pastor every summer) and a Ladies' Society.

So we celebrated. On August 2, the people assembled for worship in the afternoon, the Pastor preaching an eloquent and searching sermon, assisted by the Rev. F. J. Schmuck and the Superintendent in the service. At seven o'clock about two hundred guests assembled in Kossuth Hall, center of all social occasions. (an adjoining building) which was beautiful with flowers on platform and tables. Delicious roast duck centered the feast which was faithfully served by the good women of this congregation, Mrs. Galbevy, President. This group recently voted to become a Woman's Missionary Society, another forward step. With the Rev. Mr. Hady at the head of the long rows of the festal board, and Toastmaster Theodore Markrencz by his side, rising to the full height of a New World Magyar as they grow in California, the Fifth Anniversary blossomed into joy and good will.

The Editor of the California Hungarian Journal, Mr. Joseph Rethy, a friend of the Reformed Church, voiced his congratulations with Magyar vigor. The representative of the Hungarian Consul extended his felicitations, followed by greetings from fraternal groups. A note of sadness overwhelmed all when news was received that Mr. Bela Sarkedy, President of the St. Stephen Sick Benefit Society, enroute to the banquet, had been seriously injured in an auto crash and rushed to the hospital. Prayer was offered for his recovery but it was otherwise willed, for he died from his injuries two days later. The Young People's representative, Mr. Frederick Blozan, expressed appreciation of the recognition accorded youth in the life of the Church.



GIRLS' CHOIR OF THE FIRST HUNGARIAN REFORMED CHURCH OF LOS ANGELES

About four years ago godmothers for the handsome Hungarian and American flags were appointed and presented at an important assembly of the Hungarians of Los Angeles at the beautiful Patriotic Hall of the city. On this anniversary occasion they were called to take their respective guardianship of the beautiful national emblems, Mrs. Louis Zaday, speaking with fine feeling in the Hungarian language from the side of the Hungarian flag. The writer, who has the honor to be the godmother for the American flag for the Los Angeles Hungarians, spoke of her recent travels in Hungary and especially experiences in Budapest,—the visit in the home of the beloved John Victor, his daughter Elizabeth, National Secretary of the Y. W. C. A., and his son, Dr. John Victor, assistant to the Bishop. Days spent in Hungary sweetened the memory of the precious friendships with Hungarians in the past, and quicken even greater love and interest in the present Hungarian ties. The Magyars are a great people. They make good Americans.

Mrs. Hady's Sextette of Girls reflected their never-failing musical ability. Miss Ella Sarkay born to music and ever generously giving of her charm, featured with a violin soloist, rendered colorful numbers. But all would want me to yield

the palm to the artist of the evening, Joseph Diskay, Hungarian tenor, whose voice has been heard not only prominently in this country, but also in music centers of Europe and in Budapest Royal Opera. His rendition of the 27th Psalm "The Lord is the Strength of My Life," was something to inspire us to attack the hill of the next five years, so gloriously did he sing.

Superintendent Evemeyer spoke briefly but in happy vein. There is a record of co-operation of which we are all proud and desire to cherish. Congratulations on the five year accomplishment were deserved. The challenge was to a fuller understanding and living of the Christ life in the building of the Church. Material conditions awry will constitute more spiritual hunger, and constitute a wider opportunity for the service of the Lord. After hearing the high lights of the work in the five years, a fine feeling of gratitude for the leading of God was felt. The efforts of the Board of Home Missions have been well placed here and well received. Appreciation for the past and appeal for continued interest in this center which is so filled with possibilities is our word in behalf of these dear people.

FLORENCE C. EVEMEYER.

Los Angeles, California.

The Homestead Mission

REV. JAMES M. MULLAN, D.D., *Superintendent*

A STUDY of the field of the Homestead Mission Church a few years ago, on the part of Allegheny Classis, confirmed the Classis in its judgment that there is need for our church in that important industrial community. The judgment of the Classis is correct from the mere standpoint of population, which the statistics of the congregation and Sunday School substantiate. Since 1908, from which date we have easy access to the reports filed at headquarters from this Mission year by year, there have been received into the membership of the Homestead congregation 461 persons, and there have been at times as high as 262 enrolled in the Sunday School. The losses in the membership of the church have been heavy, and the Sunday School attendance has varied greatly, both of which have been due to the nature of the population as an industrial community such as the great steel mills create. Under the circumstances, this church has advanced statistically as well as could ever have been expected.

The justification of this work, however, does not rest upon its success statistically, nor does the lack of greater success from that standpoint discredit the work. Homestead is part of the great industrial area known as the Pittsburgh District. In the years when this great industrial center of the country was in process of construction, a high grade of statesmanship was displayed by those who were planning for the Reformed Church in that section of the Pittsburgh Synod, in consequence of which as a denomination we are strategically located throughout that area. One of the churches established at that time is the Homestead church, organized and enrolled by the Board of Home Missions in 1899. It is and has been from the beginning a workingman's church, and has a very important work to do in developing a democratic Protestant church life on the part of the toilers, in the midst of that great corporation community. The church, however, is badly handicapped by a heavy debt—too heavy by far for the

resources available for its handling. For many years this church was handicapped by a small and inadequate plant. By sheer necessity, if the congregation was to continue, a new and complete plant was recently erected, so that now the congregation has an architecturally good-looking church building and parsonage, and the church is well equipped to do the kind of work needed in that community. Next to inadequate facilities, as a handicap, is a burdensome debt resting upon a church without resources with which to discharge its financial obligations. It were better today that denominations unable to avoid these extremities, should not undertake work in a community where they are thus incapacitated to render the important religious services needed. Any Church in a community of such important needs as exist at Homestead, that must spend all its time and energy merely eking out an existence, should in the interest of the Kingdom of God on earth, be given over to a denomination that can make possible the carrying forward of a program of service, such as is the justification for its existence.

It was thoughts like these that moved Allegheny Classis and the Pittsburgh Synod to overture the Board of Home Missions to make the Homestead Mission one of the beneficiaries of the Home Mission Day offering this year. And it was thoughts such as these that moved the Board of Home Missions to grant the request, hoping that the congregations and Sunday-schools will respond to the challenge and come to the aid of this hard-pressed and long-suffering Mission with a sufficiently large offering to bring its debt within the reach of the membership's ability to handle without devoting all their ingenuity and their energies to the paying of interest. Approximately 40,000 persons will receive envelopes for their Home Mission Day offerings to the Homestead Mission Church, if the ministers and Sunday-school Superintendents will see to it that they are carefully distributed. A little calculation of the pos-

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Observations of the Treasurer

J. S. WISE

ORDINARILY twenty years is a long period of time. It represents the time required in passing from birth to manhood. In it the average child is educated and prepared for its life-work. Not only that, but the child's character and habits are formed and often so firmly fixed as to control its entire future destiny. Therefore, twenty years of one's life devoted in serving the Church is a very long time, but to the one engaged in such service it appears to be short indeed. Personally, I can hardly realize that so many years have passed since I relinquished my former occupation and bade good-bye to my former associates to become the Treasurer of the Board of Home Missions.

Hitherto, my daily routine had been decidedly regular. My hours for eating, sleeping, waking and working were at once disturbed. Regular habits were superseded by irregular ones. The many hours for working at the desk must now be divided and much time given to conferences, committees, addresses and travel. The former luxury of the "swivel-chair" must needs be changed for the discomforts of travel where time is restricted and governed by time-tables and dates. It is no small job to be able to divide one's time between the office and the field in such a way that the business of the Board shall receive prompt attention and its machinery kept moving with smoothness and dispatch.

In spite of the swiftness of the flight of time, I am more than pleased with the achievements of the Board. I glory in the fact that I was permitted to have a prominent part in them. Every General Synod, thus far, has approved and commended the Board's acts, and, at the same time, requested it to assume such additional and specific tasks as seemed to be profitable and prudent for the Church, as a whole, to undertake. The Board, therefore, in its endeavor to be obedient unto the mandates of General Synod, might reasonably be excused from alleged wastefulness.

Many of these tasks have been allocated to this Board when there seemed to be no other organization to undertake to do

them. Adequate financial provision for these new duties was not made and consequently the Board was obliged to cut into the funds that were needed elsewhere or go into debt by borrowing. During the last twenty years it was quite easy to borrow and as a result we now have a large deficit to *face and to pay*. It is to be regretted that the Church failed to consider the Apportionment seriously enough to avoid borrowing. The work had to be done. The General Synod said so at every triennial session. The Board studiously cut down its appropriations annually to conform with the income of the previous year, but in spite of all this the deficit grew steadily. Now who is to blame? Since 1914 the Board's income increased steadily but not sufficiently to meet the requirements of the increased allocations such as the Hungarian work, Social Service, Evangelism, Country Life, Catawba College, Mission House, Indian work, etc. Again, who could have foreseen that this steadily increasing income would drop suddenly by approximately \$100,000.00 within a little more than a year's time? Perhaps, after all, no one is to blame, but it seems to me that the time has now arrived for the cessation of all harmful criticisms and a determined effort be made in every congregation to pay its *Apportionment in full* by the end of the year. If that is done, then all of the Boards will be able to "carry on" with new hope and meet their obligations with gratitude and gladness.

Let us learn from the Mahatma Gandhi, who, at this writing, says, "I see no hope of achieving concrete results at the Round Table Conference. Of course, Prime Minister MacDonald could not foresee all his present difficulties . . . therefore, we must be patient and bear with England while she emerges from her present crisis." If this sage of India can say that for England, should we not likewise say as much for the Boards of the Church? Remember the woman with the alabaster box of precious ointment whose act was characterized as one of great waste. But "Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me." And after all, it is His approval that counts.

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

Relief of Families Involved in Industrial Disputes

"The Federal Council of the Churches of Christ in America holds to the conviction that it is both inhumane and against public welfare to allow individuals or families to suffer for any serious length of time and for any cause whatsoever for lack of proper food, clothing, shelter, and medical care; and this applies to families involved in industrial disputes, especially to mothers and children. Our Lord, having in mind the sacredness of every human life, went so far as to say: 'Love your enemies, Do good to them that hate you;' and St. Paul: 'If thine enemy hunger feed him; if he thirst give him drink.'

"Therefore BE IT RESOLVED:

"First, that it is the duty of churches—and we believe also the duty of the welfare departments of community, and if necessary of state and federal governments, and of relief agencies such as Family Welfare Societies and the American Red Cross, especially of its local chapters,—to keep in touch with such families, and to give relief or to see that relief is given, when manifestly needed;

"Second, that such assistance should not be regarded as participating in a dispute but as the expression of a humane and Christian spirit, and as demanded by the welfare of families and of the state."

Christian Citizenship

CITIZENSHIP in a great country like ours is a great privilege and opportunity. Mr. Emerson's statement that America means opportunity is true. Citizenship carries with it likewise responsibilities which one's country has a right to expect will be faithfully discharged. A nation cannot survive and prosper without the loyalty of its citizens—in times of war certainly, but even more in times of peace.

"Enter, God!"

The distinctive thing about *Christian* citizenship is the *motive* that controls our attitude and conduct toward our country, and the *aims* of all our efforts. Like Love, it seeks not its own but its country's good, and endeavors to make America a Christian nation, whose God is the Lord. Robert Louis Stevenson said that there is no great art until a man can write over it "Enter, God!" And there is nothing truly great—no great government, no great country, no great America, until there is written over it "Enter, God!" This Christian citizenship seeks to accomplish.

This is not a mere matter of words. Putting the name of God into the Consti-

tution of the United States would not suffice. Edith Cavell's dying words were, "Patriotism is not enough." In whatsoever patriotism is not enough, the lack lies in the supreme need for God in national life and affairs. *America needs God.* There is really a great issue involved in this statement which Christian citizenship is facing and must heroically meet. The Christian Church has carried into the modern world an ancient tradition, namely, that large areas of human life and interests are necessarily outside the range of the Christian Faith. Into these God is not supposed to enter, unless in some sudden and unexpected events, when and where He will. According to this "dual control" doctrine the sphere of religion is normally limited to so-called "spiritual" things, and should be kept out of politics, economics and industry. It is now the urgent duty of Christian citizenship to open wide the door and bid God enter into the whole of our life as a people, by the application of Christian principles to the social needs of our nation.

There are at this time three critical situations that urgently challenge the

Christian citizenship of this country. These are *political corruption, crime and lawlessness and industrial exploitation.*

Politics

We cannot require that our fellow citizens be Christian but we can see to it that those who make and administer our laws conform to the requirements of a government that exists *for the people* and not for personal aggrandizement. We can, and we should take our place in civic life and do our utmost toward the solution of our political problems in accordance with Christian ethics, and use our combined influence to secure public officials who will be guided in the discharge of their offices in the same way. Moreover, we can refuse to be any longer passive assenters to "party cunning." We can increasingly make political sins unprofitable and political uprightness rewarding. More than that, Christian citizens can offer themselves, and the times require that they should, for service—men and women, who will enter with God into politics with as much abandon and willingness to be crucified, if need be, as citizens have gone into war for their country.

Some time since a newspaper correspondent reported an American statesman of international reputation, as having said to a group of newspaper men: "A public officer has always to remind himself, and he ought to say every morning as he approaches his task, 'I am a servant, and it is my business to see what I can do for the American people. I am not a boss, and any little authority or great authority that I happen to have for a day is not a personal perquisite.'" Give us men like this! The times demand them—"men whom the lust of office does not kill; men whom the spoils of office cannot buy; tall men, sun-crowned, who live above the fog in public duty and in private thinking." Enter God in Politics!

Law Observance

The prevalence of crime and the flagrant violations of our laws are appalling. President Hoover has said that this is not an "ephemeral crime wave," but a "subsidence of our foundations." The re-

sults of his Commission's study of crime confirm his statement. We are but slowly awakening to the seriousness of this growing menace. The situation is a challenge to Christian citizenship to enlist the united influence of churchmen and all well-meaning citizens on the side of law observance and law enforcement, and to support the educational work of the churches in grounding the children and youth in the ethical teaching of Christ and the prophets, lack—or absence—of which is at fault. If generations of people grow up with the idea that money-getting is the chief end of life and that one's success is measured by the amount of capital he represents, regardless of how he got it, we should not be surprised to find that lawlessness and murder will be resorted to when necessary to obtain it.

Crime and political corruption are closely allied, and both of these evils have very definite relations to the kind of an economic order that lies at the foundation of our social structure.

Industrial Democracy

Without doubt the economic and industrial sphere at this time offers the most effective way for the entrance of God into the life of our nation. Widespread unemployment, with its accompanying distress, brings home to us the seriousness of the problem. This has been spoken of as "Our Riddle of the Sphinx": how to keep the masses of men and women employed, and receive their just share of the products of their combined toil. A sane and sober churchman has said that we shall have no peace until we have answered this latest Sphinx at our own doors, and that if we fail to answer it we shall have a revolution.

The economic situation has been very concretely set forth by Senator Borah, and a clever cartoonist has visualized it in a way which I regret I cannot adequately reproduce here: Let five apples represent all the wealth in the nation; and let 100 people represent the entire population of the United States. Then ninety-six people will have one apple, who are scrambling to get it or their several shares of it, as much as each one can; and four very rich men—high

hat men, sleek and well kept, with broad smiles of satisfaction upon their faces, have each one apple apiece. Interpreted statistically, this means that 4% of the people in this country possess 80% of the wealth, and 96% of the people possess 20% of the wealth. *This is what is primarily wrong with our industrial system—and our country*, which far more than we realize has created a condition that corrupts our politics, makes and recruits the ranks of the criminals, with growing difficulty in enforcing the laws of the land.

Industrial democracy is the Christian way of solving this problem in a political democracy. Churchmen should familiarize themselves with what is being done along this line by Christian-minded employers and workers who are experimenting in industrial democracy. Read the pamphlet of Wm. P. Hapgood, President of the Columbia Conserve Company, on "An Experiment in Industrial Democracy; the Results of Fourteen Years of Self-government." This is the way he sums up the experiment to date: "Our business is controlled completely by our workers . . . There is no longer any fear of unemployment among those of us who have served an apprenticeship and who have been accepted as satisfactory by our fellows. We are paid by the week and retained by the year. We can be discharged only by a vote of our associates. No deductions, except by explicit action by the Council, may be made from our weekly checks. We are paid when we are sick, and in our old age we receive pensions sufficient to give us the comforts of life . . . We and all our dependents receive complete medical and hospital care

without cost to us individually. Each one of us who has been with the Company twelve months is given a vacation of three weeks with full pay . . . Soon out of the profits of the business, we shall own all the common stock. When that time arrives it is our belief that we shall not only take entire care of ourselves as we do now without seeking help from other citizens, but that we shall be able to assist other workers who may desire our aid, to build similar democratic societies."

"Enter God!" We are beginning to realize, within the last few months, that the present depression is world-wide. It has been said that it is impossible to suppose that such "an epidemic of national crisis throughout the world is due to a mere coincidence." What is wrong with America is wrong with the world, and it is folly for us to think that we can be saved without regard for the rest of the world. It has been fittingly said: "Christianity at the first lived through the bankruptcy of a civilization. Its acceptance might yet save us from the bankruptcy of the present civilization." God grant that America may lead the way!

* * *

"Let those who have failed take courage;

Tho' the enemy seems to have won,
Tho' his ranks are strong, if he be in the
wrong

The battle is not yet done;
For, as sure as the morning follows

The darkest hour of the night,
No question is ever settled

Until it is settled right."

—("AN INSPIRATION":

ELLA WHEELER WILCOX).

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sibilities of these envelopes should convince any one that needs to be convinced that this is the greatest opportunity that has ever come within reach of the Reformed Church to give the Homestead

Mission relief to such an extent as not only to insure its continuance but also to make possible the doing of the work for which it was organized in a vigorous and efficient manner. That it may be so, is our earnest prayer.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Things That You Should Know

THE emblem of the seal of the Board of Foreign Missions, a lily blooming in the midst of thorns, is a true representation of the work of Foreign Missions. Today, Jesus Christ, the lily of the valley, blossoms in the lives of thousands of Christian Japanese, Chinese and Iraqis.

The work of the Board is to promote through its missionaries the Gospel of our Lord Jesus Christ in the non-Christian world. The supreme motive of Foreign Missions is to make disciples of Jesus Christ and to gather them into the Christian Church, that in turn they may evangelize their own people and bring to bear on all human life the spirit and principles of our Lord and Saviour.

Our Reformed Church conducts her missionary work largely in three countries: Japan (since 1879); China (since 1899), and Mesopotamia (since 1924). In addition to this, our Board supports Christian work among the Reformed people of Europe.

The missionaries must erect chapels, schools and hospitals, train young men able to preach the gospel, establish congregations and provide medical aid for the thousands suffering from loathsome diseases. All these are helps necessary to carry out the command of the Lord: Go, teach, preach, heal!

In Japan our Church maintains 48 missionaries and 250 Japanese associates in educational and evangelistic work; in China, 28 missionaries and 98 Chinese associates in the evangelistic, educational and medical work; and in Mesopotamia, 9 missionaries and 15 associates in the evangelistic and educational work. There are 7,734 church members and more than 3,000 youth in the schools. The Christian constituency in the 132 churches and 140 Sunday Schools numbers 17,127. The value of our property is \$2,629,658.00.

The annual budget for the conduct of our Missions amounts to \$525,000.00. However, this amount does not provide for emergencies. This budget was

adopted by the General Synod at Indianapolis, and apportioned by the Missionary and Stewardship Committees of the Classes among the 58 Classes and 1,717 congregations of the Church.

Unfortunately, only \$278,863.67 of this amount was paid in the year 1930, leaving a shortage of \$247,136.33.

The receipts of the Board for the year 1930 from all sources were \$372,861.54. This amount was much less than in former years. The expenses for 1930 were \$456,814.88, leaving a deficit of \$83,953.34. The Board was obliged to do one of two things, either recall some missionaries and close certain institutions, or go into debt. The latter is what we did in the hope of a better day. The future will tell whether the winning of souls or the saving of dollars has been the wiser course.

Two years ago, as a result of the Jubilee Celebration of the Board, the debt was greatly reduced and the deficit could be financed with little difficulty. The debt on September 1, 1931, is \$286,188.93. The receipts from Apportionment to this same date amounted to only \$137,933.45.

God has been very gracious to us and blessed our work abundantly. Nothing is more promising in the Church than the work of Foreign Missions. Our missionaries are constantly calling for more workers. In Japan the need is most urgent for several teachers for North Japan College and Miyagi College at Sendai, and a number of evangelistic missionaries, both men and women. In China the appeal is for two physicians and two nurses, two lady teachers and a woman evangelist, two men for Huping Middle School, one teacher for Central China College, and one evangelistic missionary. The Board is helpless to provide these much needed workers. As a matter of fact, we have fewer missionaries on the field now than we had five years ago. This is an alarming situation to those who know the needs.

The native forces are throwing themselves into Christian work with increasing fervor. At this time there is the great spiritual movement in Japan under Dr. Kagawa, which has as its object the bringing of a million souls to Christ, and a similar movement in China under Dr. Cheng. These are men of God, the ripe fruit of missionary toil, and the living witnesses to the influence of the Gospel upon the hearts and lives of men. They, too, are asking for an increase in the number of missionary workers to help them, of men who have the evangelistic zeal.

It is due our pastors, Consistories and members to know these facts.

The whole Christian enterprise will either be greatly advanced or receive a

serious set-back in the degree that the Church will fulfill her duty NOW.

While a sacred responsibility rests upon the officers and members of the Board to direct the work abroad, it stands to reason that they cannot maintain the missionary operations of the Church without adequate funds.

If the Consistories will see to it that their congregations will pay the full Apportionment, so small compared with their local expenses, the Board can meet all expenses and in addition liquidate the present debt.

The members of the Board of Foreign Missions and the missionaries look confidently to the pastors, elders and deacons of our Church to lend their best help in bearing witness to the Lord Jesus Christ in all the world while we have the opportunity.

The Ravages of the Flood in China

THE camera, in the accompanying pictures, has given us a faint conception of the flood that has made havoc of so many lives and properties along the Yangste at Hankow, and extending to and from this center for many miles.

In letters, Dr. Paul E. Keller has given his family an idea of the present situation after the waters had spent their worst fury. The health department at Wuchang has decided to use their school building as a hospital. It was that originally. The



A TEMPORARY REFUGE FROM THE FLOOD

Photograph shows how the poor people of Hankow tried to save some of their belongings on a place a little higher than the surrounding country, only to lose all when the water covered their place of refuge too, later on.

Men and Missions Sunday, November 15, 1931

THE work and the worth of the Laymen's Missionary Movement deserves the observance of its twenty-fifth anniversary. The date, Sunday, November 15, marks the inauguration of the Movement in the Fifth Avenue Presbyterian Church, New York City. Many Boards of Missions are in hearty accord with the program as outlined by the Laymen's Missionary Movement.

Pastors and Sunday School Superintendents should arrange for some recognition of "Men and Missions Sunday," at one of the services. Here are a few suggestions:

A sermon on a missionary theme, emphasizing the need of participation of the men in the work.

A ten-minute talk by a layman.

A missionary hymn sung by men.

A Scripture lesson of missionary significance read in unison by men.

Announcement of plans for four men's meetings to discuss current missionary literature.

Every religious speaker on the air on November 15 is being asked to call men to renewed interest in the study of Missions at home and abroad. One may think of the spiritual profit that will accrue when Christian laymen will more seriously assume responsibility for the spread of the Gospel among all men.

An Appraisal of the Laymen's Missionary Movement

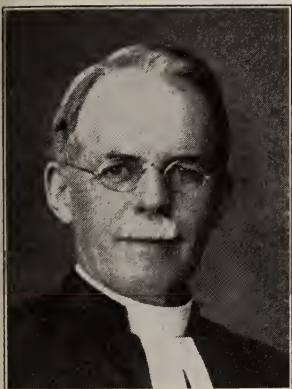
By REV. CORNELIUS H. PATTON, D.D.

MOST timely is the suggestion that on Sunday, November 15, or on some convenient adjacent date, the Churches of the various denominations celebrate the twenty-fifth anniversary of the organization of the Laymen's Missionary Movement. The time is ripe for a revival of lay activity and initiative in behalf of Missions at home and abroad. No one feels this more than the pastors of our more enterprising and forward-looking Churches. The Movement which invented the Every Member Canvass and the Church Budget, and which, under God, was instrumental in aligning tens of thousands of business men in missionary belief and activity, which in hundreds of Churches reenforced pastoral leadership by bringing to bear upon the problems of the Church the brain-power and enthusiasm of practically minded business and professional men, the enterprise which, as we see it today, inaugurated a new era of missionary incentive and support, such a movement, we must hold, if once more given a prominent place in our counsels and programs may well prove the means of leading us out of the present wilderness of criticism, hesitation and receding devotion on the part of many in the Church.

We are living today in a new world of opportunity and peril. The war has drawn a sharp line through the history and program of every political and social institution. The cause of Christian Internationalism (which is the cause of Foreign Missions) has been affected in notable ways. A new generation has come upon the scene. New attitudes are being formed. New theories prevail. There is a new layman to be enlisted, and he has the chance of the ages. If a considerable number of influential churches should utilize the anniversary on November 15, aligning their laymen for Mission Study and Mission Support, there may, almost certainly there will, emerge a demand for organization on a national scale.

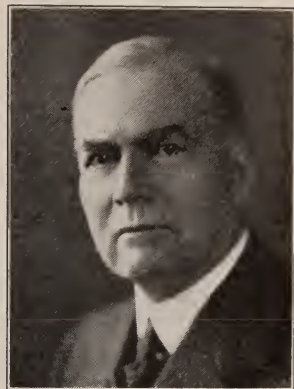
In the briefest possible form I will attempt to state what appears to me to be the conditions of success in any attempt to rally our Christian laymen to a new and effective support of Missions.

1. *By reading, study, discussion, they must be made intelligent upon world conditions as these affect the prospects of Christ.* Where are we in the progress of the Kingdom? What are the new forces, favorable and unfavorable, with which we have to deal? What changes are demanded in missionary attitude, theory and



JAMES ENDICOTT
Eminent Canadian Churchman

Some of the speakers at the Reformed Churchmen's Convention, Salem Reformed Church, Harrisburg, Pa. November 10-12, 1931.



JOHN R. MOTT
Christian Statesman

A Great Convention

The Reformed Churchmen's Convention to be held in Salem Reformed Church, Harrisburg, Pa., November 10th to 12th, will be a *great* men's meeting in every sense. It will be a great meeting in that it will be attended by a large number of men—laymen and ministers—who are the backbone of our whole denomination. It will be great in that the speakers are great men, outstanding in their fields, and therefore fully qualified to discuss the questions which will be considered at the Convention.

The opening session will be held on the afternoon of Tuesday, November 10th. The addresses of that day and evening, the morning, afternoon, and evening of Wednesday, the 11th, and the morning and afternoon of Thursday, the 12th, will help to forecast the program of our denomination for a number of years to come. Work for, by and with men in the Church will be one of the major subjects to be discussed.



GEORGE W. RICHARDS
President
Lancaster Theological Seminary



E. S. FRETZ
Presiding Officer



J. Q. TRUXAL
Secretary
Reformed Churchmen's League

procedure? What are the demands of stewardship in a day like this? Unless our laymen will contribute brains as well as money, their consecration will not avail. As Mr. J. H. Oldham, of the International Missionary Council, once remarked, "In the Church, as in the political realm, the future lies with the man who thinks."

2. *The new movement, like the old, should be interdenominational*, strictly so. It should not be split up into affiliated denominational movements for men. In my opinion, the old Laymen's Missionary Movement was seriously weakened by the denominations taking up the idea on their own account. The result was that in many cases our business men were allowed to visualize the work as denominational propaganda. Thus the larger incentive was lost. That our laymen should be loyal to the Boards of their respective communions goes without saying. The existing Boards should be recognized and utilized as the first charge upon their interest and generosity, but always with the Kingdom plans and the Kingdom interests in view. The laymen of today have it in their power to re-enforce immeasurably the conception of Missions as the enterprise of a steadily unifying Church—one direction, at least, in which we can dispose our forces for the success of Christianity as a whole.

Another consideration is the advantage of a strictly inter-denominational movement in respect to freedom from the network of restrictions and relationships which characterize our purely denominational efforts. I am not objecting to these; for the most part they are necessary; within their sphere they are of great value; but there should be room for the free movement and initiative of uneccelesiastical groups. If the laymen of the various denominations are allowed to do their own thinking and their own planning, every board should be the gainer. The genius of our business men has not been exhausted by the invention of the Budget and the Every-Member-Canvass.

3. *There is a demand for more intensive work in the realm of adult missionary education* than the old-time convention method makes possible. Big conven-

tions may still have their value, but I think the emphasis should be placed upon the reaching of smaller and more influential groups. I have in mind particularly the drawing together of select groups of prominent business men, men who, by the nature of the case, constitute a class by themselves, and whose opinions and example carry greater weight. Also the officers of our local Churches. I have never understood why missionary agencies do not seek to deal with Church Officials by themselves. After all these men and women as our standard-bearers, are responsible for the policy of the Church. Without them it is well-nigh impossible to carry the congregation; with them great improvement might be made. Why not a convention in each city of Church Officials, including, by all means, the Trustees of the Parish?

4. *Our laymen must, and certainly will, rise above the present timidity in respect to appealing for money.* They are dealing with money all the time; they are not afraid to ask for it when a good cause comes along. They are not given to apologizing for budgets. They are not afraid of the word promotion. They know that quick results can be secured when quick work is to be done. They believe that money, as the expression of personality, is sacred. They realize that in the cause of Christ it can be made immortal. Our Boards are suffering for lack of a courageous business attitude in respect to money.

5. *Finally, in my opinion, our laymen will be free of the timidity of present-day theological speculation.* They will want a motive and a message that ring with the faith and the optimism of Jesus. It is inconceivable that they will fall in with the idea that Christianity is but one among many religions of the world, or that the ultimate religion is to be a blend of existing faiths. The Christianity which is based upon the personality and message of Christ they will consider not only better but best. They will want to think of Missions as the giving of the best—God's best—to a suffering world. A sympathetic approach to the people of other faiths, a glad and generous recognition of high and permanent values in

other religions—yes, by all means. But your reality-loving Christian business man, if he is to back a world movement for Christ, is likely to do so because he believes the religion of Christ to be supreme and final.

In a recent scholarly work there is this statement of the philosophy of modern missions: "Today we think of the missionary process as the co-operative endeavor of idealists of all nations to produce, through the motive of a social re-

ligion, an ennobled and friendly human society of varied and mutually contributing cultures." While there is a good deal in these words to challenge interests and a measure of assent, I doubt if they will appeal to the average layman as an adequate statement of the case. Certainly there was a more compelling motive than this on November 15, 1906, when those laymen met and prayed and organized for Christ in the Fifth Avenue Presbyterian Church of New York.

Thoughts at the Centennial Anniversary of St. John's Church

IT IS a great privilege and a rare honor for me to spend this evening with you. We have met not only as individuals, but as Schuylkill Classis to participate with the pastor and members of St. John's congregation in the celebration of their One Hundredth Anniversary. I feel my visit to Orwigsburg is a real home-coming to Schuylkill County. It was a frequent pleasure to minister to the members of St. John's in the old church. Alas! how few of them are left to join in these festive services.

What memories crowd in upon the mind as one reviews the splendid history of this congregation. With thankful hearts we should recall the men and women, whether in the pulpit or in the pew, who have made possible this observance by their worthy lives and heroic deeds. They are the spirits of just men made perfect who look down upon us from the spirit world as we gather in this holy place in this glad hour. Let us never forget that we enter into the labors of those who have died in the Lord and enjoy the fruits of their toils and cares, their sorrows and sacrifices. Surely your memories must have been active during the past week. You should not forget the glories you have known, the joys you have felt, and the way in which God has led you in this sanctuary. Some of you have had your first real vision of God in this place. Here you have said your first prayer that brought God into your life. Here faith in Christ was kindled in your soul, and you have cried out: "Lord, I believe, help Thou mine unbelief." There is a pathos, a tenderness, and a sympathy to these hours that you should cherish.

It is well for a congregation to pause at certain periods in its history and review the past. We are prone to live in the present, forgetful of the past and heedless of the future. Life's meaning can only be understood by a remembrance of the past. We are not able to discern God's purpose in the midst of its unfolding. The rise and progress of St. John's Church should remind us of its small and humble beginning. It is now a large, flourishing and influential congregation. One reason why we so often lose heart in the Christian service is because we do not see the apparent results of our labors. We forget the things of greatest worth are longest in coming to their growth. Things of little value require little time to mature. The higher you ascend in the scale of being, the more time, skill and patience are necessary for its proper development. Spiritual graces grow the slowest because they endure the longest. Hence we are not to be discouraged in working out the salvation of our souls. We are to wait on the Lord. "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

There are several questions that I want to raise with you tonight in the presence of the brethren of Schuylkill Classis. Is the Church what Jesus wants it to be? Is our nation all that she might be among the nations of the world? Are you and I what we should be in the service of the Master? Who does not see and hear enough to know that there is something wrong today? Do we preach the Gospel in its purity and simplicity as Jesus meant that it should be? Is our Mission work abroad and at home an expression of our

faith and loyalty to Christ? Is it not true beyond controversy that the main trouble in the Church today is the *indifference* of those who profess to be Christians?

Men of thought and action are agreed that the Church of Christ is facing a new and distinct opportunity for promoting the world-wide Christian enterprise. They believe that the time has come when the Christians in America should assume far larger responsibilities than in the past, and that they should stand ready to lead off in the sublime task of building the kingdom of Christ into the very heart and life of the world. The orders were issued 2,000 years ago to the followers of Christ that they build Him a world highway. His idea was that these world contacts be made in order to unite all lands with His kingdom. It is the life business of every Christian to help build these world highways. The hope of the world lies in this sober truth. Until the world will become one in heart, and mind, and spirit, there can be no real and lasting peace on the earth. The Church with her gospel of good-will and brotherhood is the only hope for a saved and peace-loving world. Prince Tokugawa, of Japan, at the Washington Disarmament Conference, in 1921, said: "The work of the Conference is the work of religion and of the Church."

My dear Brethren, let us not forget that great changes have taken place during the past century in the Church and in the world. You can thank God and take courage, for you have done great things whereof you may be glad. But let us not stop with our glorying in what we have done in the past. That very thought should humble us in the dust. Let us not become so proud of our achievements as to forget our responsibility to the present. There is a bigger, brighter future for this church than she has ever known in the past. The best is yet to be. God is

ever leading His people into larger fields of service with the changing years. We cannot stand still in our Christian life. Stagnation always spells death. Our faith in Christ, which worketh by love, beckons us ever onward. There is an ever-increasing growth for all who see the larger purposes of His grace and truth. What we want to gain from the past is the spirit of our fathers, their faith in God, their strong sense of right, their love of the truth, their spirit of self-sacrifice, their loyalty to St. John's Church.

This is no time for a small or timid program of service for our dear Redeemer. Let us remember that living in the present we must give up the customs and habits of the past. We do not live and think and act as our forefathers did. We do our work along the lines of modern methods. Their path of duty was "shut up" at home, because shut out from the world. All the lamps of Providence shone then upon

"A little spot enclosed by grace
Out of the world's vast wilderness."

Now the path of duty is wider and more winding than in the former days, and it must be examined under all the lights which Providence has been kindling and accumulating around the Church. "Though thy beginning was small, yet thy latter end should greatly increase." Your outlook upon the future should be full of hope and cheer. Let these centenary services enkindle new zeal and fresh courage in all your hearts. Be faithful to Christ the Lord. Be loyal to St. John's Church. Cherish her history, for it has been a noble one. Employ your time and talents, your strength and possessions, to strengthen her stakes and to lengthen her cords in this town, in our nation, and in all lands, where Christ is a stranger, for only in this way can you glorify the past.

"I am enclosing One Dollar in advance to renew my subscription to THE OUTLOOK OF MISSIONS with which I am much pleased."

MRS. MARIA L. CALVERT, Philadelphia, Pa.

The Visit of Dr. and Mrs. A. M. Keifer to Japan

DURING the present year, Dr. and Mrs. Keifer, of St. Paul's Orphans' and Old Folks' Home, made a visit to Japan, primarily to see their daughter and family, Mrs. I. George Nace, at Akita. Dr. Keifer reports a most delightful and helpful visit with his loved ones and many friends in Japan. The missionaries not only of our own Church but of all the other churches gave them a royal welcome.

It is very cheering to receive a worthy tribute to our Japan Mission from one who was privileged to see the inner workings of the missionaries, and whose sound judgment is so well known in the Church.

Dr. Keifer writes: "I wish to congratulate you and our Board upon the wonderful work that has been done by our Church in Japan. We spent ten days in Sendai and during this time I visited

the educational institutions and the homes of practically all the teachers and missionaries stationed there. I regret that I was unable to visit the various evangelistic stations but from what I learned from others, I am convinced that they are doing a fine work.

"One thing struck me with a great deal of force, and that was the great difficulties under which the missionaries are working. I do not now refer to the physical difficulties so much as the poverty of the people, their traditions and customs. It is surprising that so much has been achieved in the face of these difficulties."

The Board is in distress, not being able to send sufficient funds for the necessary expenses. We trust the favorable comment of Dr. Keifer will call forth a more liberal help from those who can help.

A Live Church in Japan

BY DR. ELMER H. ZAUGG

DID you know that there is a church connected with our North Japan College at Sendai? Well, that is the truth, and it is one of the most active and wide-awake churches in Japan.

You see, as the college grew larger and larger,—we now have about 930 students—we came to feel the need of having a religious organization right within the school that would exert a direct Christian influence upon the lives of the students and that would provide facilities for training our students to do Christian work after they left the school.

So about eight years ago this school church was organized with 93 charter members. And what do you think? This number has increased by about 100 each year, so that now the total number of members is 758. From the standpoint of numbers it is one of the largest churches in this part of Japan. You can't keep a live church from growing.

These members are composed largely of present students, or of those who have gone out as alumni. A large number of teachers also belong. Then we have about 40 students from Miyagi College, our

Girls' School there, who also have joined. And there are a few families of Sendai residents who have become members. The majority, however, belong to the college circle.

The pastor is the Rev. Y. Akaishi, who graduated from our school about 20 years ago, spent a number of years in the pastorate, and then went to Auburn Seminary from which he received the degree of B.D. He teaches a few hours of practical Theology in our Seminary in addition to his work as pastor. Since a large number of our theological students belong to this church, they are given training in Sunday School and church work under the direct supervision of their teacher in Practical Theology. An excellent arrangement, isn't it?

Would you like to know how the church is organized? Well, we have 12 elders, all of them Japanese, of course, three of whom are women. There are 16 deacons, five of whom are women. The Sunday School has an average attendance of 170. There are 35 teachers and officers in its three departments: Children's, Young People's, and Teacher Training. Then

there is a Ladies' Aid Society of about 100 members; a Men's Bible Class which meets once every week for study; a C. E. Society for College boys, and a Junior Society for High School students; two Lydia Societies for girls of Junior and Senior age; and a Y. M. C. A. for students of the Sendai Imperial University. Organized for work, isn't it?

The church has a worship service every Sunday morning with an average attendance of about 150. At this service the choir composed of about 25 Japanese and missionary members takes part. Prayer service is held on Wednesday evening with an attendance of about 35. Sometimes this service has to be cut short for lack of time before all those can take part who would like to do so.

I wish you could be here and see for yourself what this church is doing. You might not understand the words of the hymns, prayers and sermons, but you could not help but feel the spiritual earnestness of those who meet and take part in the meetings. It is a live church and is serving as a very strong Christian influence in the school and city. Think of it! About a hundred people brought into closer touch with Christ every year!

Now you would not like to see this church hindered in any way from carrying on its important work, would you? *Please remember* that, when you give of your means toward the work of Foreign Missions, you are helping in part to carry on the work of this church. But when you withhold, the church is handicapped by just so much.

Sendai, Japan.

Minami Aizu Evangelistic Tour One

BY REV. W. CARL NUGENT

WE began the journey, February 15th by train from Wakamatsu to Kamimiori, three *ri* or seven and a half miles South. Minakawa San, a young man from the Tajima Church, was with me. From Kamimiori we walked about thirteen miles over the snow with packs on our backs, taking dinner enroute. Then finding an automobile bus bound for Tajima, in the vicinity of which the roads were fairly good, we did the last ten miles in comfort. Yamaki San, pastor of the field on the west side of the mountains, had come this far to meet me, and I was mighty glad to see him. For I would have hesitated to tackle the snow-covered mountain pass alone.

It was a hard climb. Following our meeting in Tajima the night of the 15th, we began the trip at 9 A. M. The taxi which we engaged to take us as far as possible, made about a quarter of a mile and got stuck in the snow. But we managed to catch up to a horse-drawn sled which was good for the next six and a half miles, giving us leisure to talk over many things we were both interested in. Yamaki San said that in crossing the pass to meet me, it seemed like coming to meet his older brother. Meeting Dr. Noss was

like meeting his father, but I have become his elder brother—he is just thirty-six; not much of a margin, but enough. A mile and a quarter of walking brought us about noon to Takinohara, the little village where we ate dinner and engaged a stout young man to carry our baggage over the pass.

Less than half way up the pass we visited a little hut where lived a little old man and his little old crippled wife. Their tea tasted good. The little old man carried his little old wife on his back outside the little hut to pose for a movie; then we continued to climb. At four P. M. we reached the top and found rest and refreshment at a little hut called the Tasuke, which word may be variously translated as "help", "rescue", "salvation", etc. It was all of these. Long before we caught sight of the hut we were welcomed by the bark of a dog. He is a friend to all comers and apparently enjoyed the tiny fishes that Yamaki San toasted over the open fire and shared with him. After half an hour's rest, having paid off the burden bearer and our hostess, we shouldered our packs and started down the mountain. The dog came out to bark a fond farewell and receive our farewell greeting—

"*Sayonara.*" Five minutes later we heard the same bark again—this time from a little distance—and knew that our young man had started on his way back to Takinohara.

There was much to talk about as we trudged along through the deep snow—sinking through now and then, as we trod a soft spot, up to the knee, up to the hip, but enjoying the whole thing immensely. The early part of our talk was about the pleasure, the downright joy of this tramp—this trip that is to most others only a hardship, a kind of necessary evil. Ours was the joy of Christian Service, of fellowship in service for the people in the valley we were approaching. It was the mutual joy of a companionship in which our faith, our ideals, our hopes were in harmony. We had been good friends before, but on this trip we learned to love each other. We talked of the meaning of the Christian Faith as we understood it, of the significance of Jesus as Son of God and elder Brother of men and women and children. Then we spoke of the people in the valley, a valley forty miles long, full of farmers and farmers' wives and farmers' sons and daughters. We spoke of their poverty and their loneliness,—cut off almost completely from life beyond the mountains—of their long hours of hard labor through the summer months, and long days and weeks of weary idleness throughout the snow-bound months of winter. There is truth in the proverb about the Devil finding work for idle hands to do. *Sake* drinking runs riot in the winter time, sapping the strength and financial resources of the farmers. Sex promiscuity with its attendant diseases flourishes everywhere throughout the valley during these months. In summer time folks are too busy to be naughty.

We decided on our plan of campaign—to deal definitely and frankly with these problems and seek to show the power of the Christian Faith for their solution.

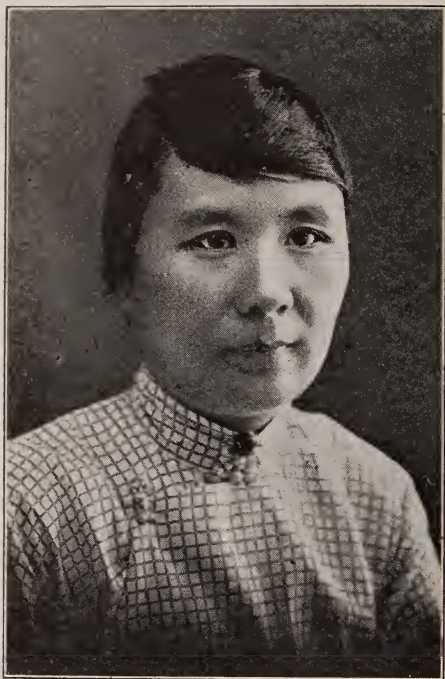
Our way down the mountain-side was plainly marked. The footprints of others who had trod the way before us since the last snow fall—farmers on their way to or back again from Tajima, carriers of the daily mail, bearers of Tajima *sake* for the thirsty throats in the valley—these had

formed our highway. To these we owed our certainty and our safety. But in a larger and truer sense our thanks for security and peace of mind were due elsewhere. For this journey and for the work that lay before us throughout the coming days we had tapped the sources of Divine Power. The packs sat but lightly on our backs. The difficulties of the way were scarcely felt.

Morito, the little village at the foot of the pass, was our goal for the day's journey, and we planned to arrive about five o'clock. But time and rate of travel are uncertain quantities in the snow-covered mountains of Minami Aizu. Twilight and darkness found us still deep in the pass. We had come prepared for this contingency. The "National" electric flashlight is a Japanese accomplishment. It burns with a steady glow for fifty hours on a single battery. A larger edition of the same burns for seventy hours. From the pocket of Yamaki San's pack I took his seventy-hour lamp and gave it to him, while he produced my fifty for me. These were sufficient for us. Now and then we shot a ray of light into the narrow gorge on the left,—the snow-filled bed of a mountain stream,—or turned it upward to the steep forest-covered slope on the right. But the chief business of the lamps was to spot the foot-prints and guide our steps.

At one point the path seemed to stop short at the crossing of a stream. Not a single foot-print appeared on the other side. But a brief search revealed the continuation of the path, turning sharply to the left beside the stream beyond the crest of a little drift of snow.

Soon an intermittent gleam of an electric light at the foot of the pass cheered our hearts. At last we entered the village. A few friends met and joined us as we passed their homes, kindly relieving us of a part of our burdens. All along the way they called to other friends in other homes to announce our arrival and the fact that the evening evangelistic service was to be held as planned. The answering cries of glad welcome warmed our hearts, and made us forget the weariness of the way.



MISS MARY KWEI, 1931 GRADUATE

CENTRAL CHINA COLLEGE
WISHES TO INTRODUCE

Miss Kwei entered the University of North Carolina in September to work for an advanced degree. She is a gifted public speaker, and knows China and Chinese backgrounds. She formerly spent two years in America, studying at Columbia and at St. Faith's. She will be glad to accept speaking engagements from the Reformed Churches.

PAUL V. TAYLOR.

Our Children's Corner

IN far-away old China
There lived a Chinese boy
Whose kindly heart was filled with love
For pretty, young Ming Toy.

But Ming Toy had a father
Who had chosen her groom-to-be.
The boy's poor heart was heavy;
His face was sad to see.

And then one day the father
To a little mission went.

He learned the message of Jesus
And what His love has meant.

Hurrying home to Ming Toy
He told what he had learned
And said that she might go to him
For whom her heart had yearned.

And so the boy won his sweetheart,
In the Mission they were wed,
And are happy now together
Their fears and heartaches fled.

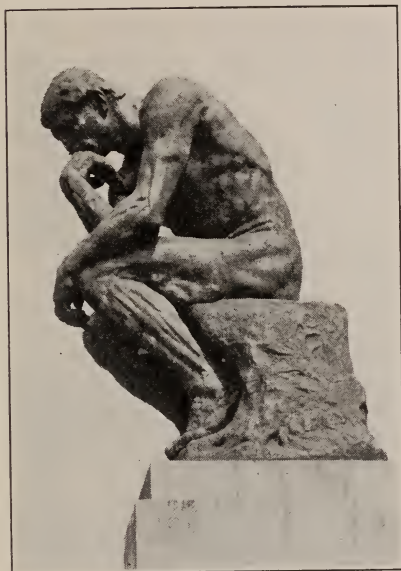
P. H. (*A Mensch Mill camper*).

Our Young People

ALLIENE SAEGER DECHANT

THOUGHTS

By MENSCH MILL CAMPERS AND CONFERENCE FOLKS



THE THINKER

*Courtesy of the PENNSYLVANIA MUSEUM OF
ART, Philadelphia*

THEIR VESPER HILL

I CLIMBED up the hill one evening as the sun was sinking in the west. As I reached the summit I beheld a group of young people seated. I wondered at their silence and the atmosphere of awe and reverence. But as I drew nearer, watching and listening to their vesper service, I began to understand.

Wonderful, glorious beauty surrounded me everywhere. Gazing toward the heavens I beheld a canopy of blue supported by great fleecy white clouds ever changing with the coming shades of evening. On all sides the green, wooded hills silently protected the farms surrounded by their rolling, fertile fields, snuggling in the valley.

Beholding this, how could anyone resist the feeling of reverence, awe and beauty swelling within his heart? How could you help but know there is a God, a great Supreme Being, all around you, watching, caring and loving?

J. B. G.

* * *

MY PLEA

OH Father give me the power to take
Life's knocks and jolts like a man,
The grit to smile when my heart would
break,
When I'm down, the strength to stand.

To throw my head in high disdain
Of losses and destiny,
To take up my tools and begin again
And show them the man in me.

M. F.

* * *

GROWING

HOW pitiful is growing! My heart bleeds for those who grow up. What pain and sorrow it causes them! What torment! And it is harrowing to know that we can be of no help to them; can be of no comfort to them, when idols are smashed and they are left rudderless and cynical. Time is the only healer. What can man do to stay the hand of the Ruler, to prevent the pain and sorrow through which we grow? He can only try to smooth the ragged edges and repair the damage.

O foolish man! At each stage of growth he thinks that he knows everything, and he knows nothing, nothing, absolutely nothing. He comes nearer to the truth, but never sees clearly. He thinks that he has suffered greatly, but always there is greater trouble. When he sees this greater trouble, he wishes to relieve it; but he can do nothing—a little, but really nothing. He hears the wails of others who are growing and suffers for them. He bears the boasts and inanities of others and scorns them; but when he does the same thing and is scorned, he is hurt. Truly a growing person is vain!

D. G.

* * *

PEACE

PEACE is a very essential characteristic of world friendship. Continual turmoil, confusion or commotion will never keep countries linked together in fellow-

ship. Like the symbol of peace, the dove, peace is calm, soothing and binding.

A country at war is like a crazed man, doing things that in time of peace, it would look upon with horror and shame.

Conferences at which delegates from all parts of the universe come, are held and the matter of peace is studied earnestly and diligently. Much has been accomplished at just such meetings as these. If more clubs were organized and the harm, horror and fear of war were taught to the people of the younger generation, in time of war our citizens would refuse to kill their fellowmen.

World friendship will never get a chance to flourish if nations are continually hating one another. So why not practice what we preach and keep eternal peace in our hearts, minds and souls?

K. Y.

* * *

"THE ANGELUS"

THIS picture seems very beautiful to me, not only the picture but the idea, too. When you think that in the midst of all their work they stop for prayer, it's a beautiful thought to be able to do this. The picture itself is beautiful—the sunset and the posture of the man and woman. It makes you feel that no matter what we are doing we should be able to stop for those few minutes of prayer.

J. L.

* * *

GOD'S PATCHWORK QUILT

OLD-FASHIONED patchwork quilts! Aren't they just the prettiest things you ever saw? I have two that my Grandmother made for me. She gave me one for Christmas when I was just a little girl and the other she gave me for my fifteenth birthday. They are both of a different pattern. (I have never seen two alike.)

It takes long to make these quilts and most grandmothers do it to pass time and because it is beautiful and brings joy to others. I think that is why God makes His quilts as beautiful as they are, because they bring such joy to us.

We climb the hill to our outdoor church every evening to sit in silence and look at the surrounding country. Isn't it beautiful! A patch of dark green, a bright green, a field of golden, waving, dancing grain, a gray patch of rocks, a patch of brown. How complete God's patchwork quilt is. The quilt we see from our Vesper Hill is only one of many. God, the same as Grandmother, never makes two exactly alike. Another quilt is one I see every night. Up on a hill near my home you can see the entire city at night even all the myriad lights are sparkling, and a beautiful quilt may be seen. No matter how many lights there are, they work into beautiful designs.

All of God's quilts are not on earth; look at the sky, every day arrayed in a different quilt. Every night the stars, clouds and moon seem more beautiful.

God's quilts are everywhere. He places us upon them and covers us with them.

E. D.

* * *

KINGDOM-BUILDING LITANY

FATHER of all mankind
Have mercy upon us.

God of peace and love
Have mercy upon us.

From controversies between capital and labor
Dear Lord deliver us.

From the curse of child labor
Dear Lord deliver us.

From the unfairness of race prejudice
Dear Lord deliver us.

From the insincerity of the political order
Dear Lord deliver us.

From the evils of strong drink
Dear Lord deliver us.

From war
Dear Lord deliver us.

Grant us strength and guidance to solve these problems in Thy ever-prevailing spirit—Amen.

—Class in "Growing a Christian World"
Shadyside Camp and Conference.

* * *

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Praise

By GRACE NOLL CROWELL

HE who has lived each shining day's duration
As best he could,
Who meets the dawn, and views it with elation
And finds it good;
Whose eyes are lifted to the high-noon glory
Of sky and sun;
Whose ears are tuned to catch earth's old sweet story
When day is done;
I think his God accepts it as thanksgiving,
As honest praise:
This sane, light-hearted way of living
His gift of days.
For being glad is one right way of showing
Our heartfelt love,
And happiness is constant praises going
To God above.
Dallas, Texas.

—*Christian Endeavor World.*

Thank Offering

ARE we being mindful of the many mercies and benefits of God or are we inclined, as were the children of Israel, to forget His favor and loving kindness toward us?

An old Jersey Farmer had been driving his wagon late one evening down the "Long Hill" near Princeton, when the hold-back strap broke and the rather wild young horse made a dash down the steep and dangerous incline. Swaying on one side or the other, momentarily fearing to be dashed against a wayside tree or into a gully, he nevertheless reached the bottom of the hill in safety. He drove at once to Doctor McCosh's home. "Doctor," he cried, "I want to ask you to kneel down here and pray with me to offer thanks. I was driving down the Long Hill a few moments ago, when the hold-back strap broke and my horse ran away, but

I reached the bottom, slowed up, and actually, doctor, I was alive."

"We will offer thanks," said the Princeton president, "and while we are on our knees, we will remember also to give thanks for an even more wonderful protection the good God showed me on that very hill this very day." The farmer marvelled. "Yes," continued the Doctor, "I drove down the Long Hill today and the hold-back strap didn't even break."

We are fast approaching the season of the year when special emphasis is placed upon the virtue of thanksgiving and gratitude. But they who wait until a special time in which to express gratitude will not be truly grateful when that time comes.

The Thank Offering Box serves as a happy medium in prompting an all-year-round gratitude.

—*Evangelical Missionary World.*

World Day of Prayer—February 12, 1932

Why Mission Study?

Secretary of the Department of Missionary Education of the Board of Christian Education, Presbyterian Church in the U. S. A.

THE little girl's definition of an educated person as "one who does his own thinks" has a decided bearing on the outcomes of missionary education. Well conducted study classes should result in such clean-cut and accurate information, and in such clearing of one's ideas, opinions and attitudes through discussion based on facts, that the results bring a new ability to do "one's own thinks."

These "thinks" should center on the changes, problems, situations, relationships, difficulties, and opportunities as they are developing today in what we have called the home and foreign mission fields. Booth Tarkington, in describing Clare Ambler in his book of that title, says: "Clare had impressions, likes and dislikes, many and varied pictures floating before her mind, echoes of things she had heard and read, all of which she thought was thinking."

Many of us are lazy minded as Clare Ambler, and this description could characterize too much of what we call thinking. With the world and the conditions in it changing as rapidly, as almost breathlessly, as they are today, we dare not let our thinking be shallow, nor can we base our present thinking wholly on situations as we knew them ten or even five years ago. We must know what came to pass yesterday, and what changes are in the air today.

There are astonishing upheavals in social, political, economic, industrial, racial, international and religious areas today, and these all have a bearing, an influence on missionary development. We must therefore have current facts upon which to base our thinking and our opinions, if our missionary program planning, serving and giving are to keep abreast of the times and are to be of the greatest value.

We need to keep in mind the purpose and desired outcomes of our mission study. We are not using a mission study text book simply to get through it in order to secure credit on the Standard of Excellence. We are not organizing a

study class simply because it has long been our custom or habit to have one. We are not planning to study a text merely to get help for our program meetings, nor merely to create interest; though a study class can make possible these very things.

We should plan and conduct our study class in such a way that we may discover the outstanding problems that are confronting the church and the missionary cause today. We should strive to find solutions for these problems, and then do something about them. If the outcome is merely more interest and knowledge, that is not enough—though these are needed, too. There must result from the new interest and knowledge outcomes of more intelligent and enlarging service, praying and giving; a more sympathetic understanding of the problems on the field, and the problems faced by our mission boards, our missionaries, and the national leaders on the field. The study groups should be helped to discover the knowledge which they must need, develop the attitudes in which they are most lacking, and gain greater skills in Christian service and expression.

How can we obtain these desired results? They do not come by "wistful wishing"; they have to be planned and worked for. Four of our outstanding obstacles are:

1. *Disinclination and the ever lessening ability* of many of our church adults. Habits of concentration are being lost in these days of the easy acquiring of general information through the news and picture reels, the radio, the tabloid, the magazine digest.

2. *Busyness*—"Life is so full of a number of things" that we are losing our sense of values, and we are busy about many things that could easily be put aside for those of more importance. What should be the greatest concern of a Christian? The coming of the Kingdom of God. How can a Christian have an intelligent part in the development of the right kind of citizens for that Kingdom,

and take his part in its development, unless he knows its laws, its privileges, its opportunities, its plan of extension, its problems and his relationship and responsibility toward these? We need to be good stewards of our *time* as well as of our money. We can find time to study the present situation confronting that Kingdom if we are sufficiently concerned about it.

3. *Lack of good planning and promotion* for mission study. Each church should have some kind of a council or committee of missionary education that is planning yearly a well rounded, coordinated program of missionary education for the whole church. Materials are available for all age groups in the church. The pastor and consistory should be behind this committee, and, if possible, the different organizations, departments, etc., should be represented on it. If this is impossible—though a small committee seems possible in most churches—then the Woman's Missionary Society, at least, should plan for well conducted mission study groups, using the discussion method, round table method, forums, and missions should be emphasized in the Sunday-school. Or, better still, all groups in the church should be brought into a "School of Missions", men as well as women, young people and children, for six consecutive weekday or Sunday nights to study the great issues that concern the church and that are affecting the missionary enterprise today. Either the single study class or the school of missions need: (a) careful planning; (b) good organization; (c) skillful execution; (d) wise follow up.

Let us make the study group and schools of missions so popular this year that there will be a feeling of "lift-outness" and a consciousness that something most worth while is being missed by those who have not enrolled in the classes. Start the organization of the class or school early, secure a promoter who has the faculty of popularizing a cause. Do not be disappointed if every member of the Woman's Missionary Society is not enrolled. Hand pick the membership, seek the women with active minds and potential leadership ability who will profit

by the training, study and discussion of a well conducted class. You will find that such a study group will energize your church and society with new enthusiasm and power.

4. *Leadership*—The lack of well-trained, competent leaders seems one of our greatest handicaps in the promotion of mission study. A leader with that subtle thing called personality; who will take time for adequate preparation; who can draw people out in discussion; who knows how to guide group thinking and does not monopolize the session; who is quick to discern needs and ability in the group, to meet the one and lead out the other; who can stimulate thinking and lead to a desire for study; who is enthusiastic for missions, and can impart that enthusiasm; who appreciates the spiritual and Christian character creating elements in a mission study class.

What opportunities are open to such a woman for extending the Kingdom of God! Do you say that she is a paragon and exist only in the imagination of the writer of this article? The answer is that she is *many* in our local churches. The clubs, the League of Women Voters, the Y. W. C. A., the American Association of University Women, the peace movements are claiming and getting her, for they are offering her large opportunities for her gifts, graces, and talents. Let us seek out these natural leaders, let us put before them the large contribution they can give as leaders of study groups. Let us see that they are chosen early in the year so that they may have time to make preparation; provide them with materials; send them to a summer conference where they can get some necessary technical training.

A good leader can make a class popular and raise the standing of mission study in the estimation of a church and of the community. Unfortunately too many consider a mission study class a bore, or stupid, or meant for old ladies only. A study class may degenerate into any or all of these. Such have been known to exist. But something must have been radically wrong with the planning for such a class, with its personnel, its leader, and its objectives. Call your classes "discussion

groups", "forums", "round tables", or whatever will be attractive, and your schools of missions call "Schools of World Friendship", or "World Service Schools", if you like these titles better. But whatever you do, keep in mind the desired outcomes for missionary education. There should be resultant knowledge of situations and problems today, resultant changes in personal and group attitudes, resultant plans for personal and group activities, resultant actions motivated by convictions.

The mission study themes and texts for this year are timely and interesting. They deal with situations which are confronting the world today and which vitally affect the missionary enterprise. We cannot be fully informed Christian missionary women, prepared to meet existing conditions, unless we make a careful study of how *Christ Comes to the Village*; of *The Rural Billion*; of *The Challenge of Change*; of *God and the Census*.

By permission, *Women and Missions*.

"The Things of God"

FEBRUARY 20, 1931, was no ordinary day at Elat Station in West Africa. Schools were dismissed and institutions closed while over one thousand Bulu men, women and young people joined in the great prayer circle of the world.

The "call" and program which had been translated into Bulu were printed in the Bulu news sheet and thus reached evangelists in all parts of the field.

At Bulu proper there were meetings in the morning and in the afternoon. A wash-boy opened one of the meetings with prayer. Songs, scripture verses, prayers and talks on prayer followed. Taking part were two school girls, a tailor, the head teacher in a girls' school, a printer, a doctor's helper, two nurses and others. Although speaking in public is such a new experience for Bulu women, many took part. One of them prefaced her remarks by asking to be forgiven for being so short of breath and frightened. She said, "Who would ever have thought a few years ago that a Bulu woman would have dared to stand up, especially before men, and talk? It is the 'Things of God' that have made us free. Now even a little unimportant woman, such as I am, can speak the things that are in her heart."

A Bulu pastor presented greetings to be sent to Christians of other lands and the entire assembly yebed (agreed) in the desire to send the following greetings:

"To all fellow-worshippers observing the Day of Prayer:

"We, meeting in the World Day of Prayer in Elat, Cameroun, West Africa, give greetings to all of you meeting in forty-four countries of the world.

"Today we are happy to give thanks to you, our brethren all over the world, because certain women of the faith were led by God to create such meetings as are held this day. This shows that you are real gardeners in the garden of God, that you watch and pray because you fear lest the one who wars against the Father and His servants, shall come and sow his seeds in the hearts of men."

In their own remarkable way this great group of Bulu Christians visualized the sense of world-wide fellowship in their 1931 Day of Prayer observance.

"Hold Fast in Prayer" is the theme for the 1932 World Day of Prayer, the date of which is February 12. Miss Helen Tupper, of Lucknow, India, is the author of the program to be ready in the early fall. In order to continue giving the "Call to Prayer" and the "Call to Prayer to Young People" free, it has been necessary to raise the price of the program from \$1.75 per 100 to \$2.00. Price per single copy will remain the same—2 cents. Suggestions to Leaders will be furnished free with order for programs.

Sra. Elisa de Pascoe, of Mexico, has prepared the "Call to Prayer." This is ready now.

The seals for use on envelopes are also off the press. They are 25c per 100; \$1.75 per 1,000.

The poster is the same design as last year's. It has printed on it the date and theme of the observance with space for insertion of time and place for the meeting. Price is 10c.

The Service of Consecration, "Looking Unto Jesus," by Miss Paxton, will be used again this year. It is a preparatory service for use prior to the observance or it may be used on the Day itself before the main service begins by the committee in charge or a small group.

Other "helps" for the observance will probably be available later in mimeo-

graphed form. Watch for announcements.

The Federation of Woman's Boards of Foreign Missions, National Council of Federated Church Women and Council of Women for Home Missions are the three interdenominational organizations which promote the world-wide observance. If you live in a community where an observance has not heretofore been held and wish to start plans for one in 1932, write to your Depository for advice and suggestions.

A Voice from Iraq

My dear Miss Kerschner:

Here comes another country asking to be put on the list of the World Day of Prayer. I don't know why we failed to report last year for we had a fine meeting in Baghdad but I guess everybody thought the other would be the voice for Iraq.

This year we are up here alone in Kirkuk, but I talked over the material with the wife of our colporteur and she thought the service could be used in Turkish. I didn't get to the meeting because it was held at some distance from our home and I am without a nurse-maid just now. (American babies have no business in a gathering of Kirkuki women!) However, I am sure it was a consecrated meeting. This is a very interesting group of women. When we first came here an old Armenian woman called on us. In the course of the conversation she said in broken English, "I am Bible woman." Upon inquiry we found that that is exactly what she is. She and another old grandmother, out of the consecration of their own hearts, have been going about from home to home with a Christian message. This they have done of their own

free will. They have gathered a group of women with whom they meet once a week for prayer. It was in this group that the program of the World Day of Prayer was followed.

So often when thinking of the women of the Orient, we have only the picture of the numerous helpless souls who are practically slaves. It is a great blessing to find two consecrated women carrying on work for women in a town like this. The one said to us, "I prayed God for two years to send some one to help the people of Kirkuk, and when I heard you had come I said, 'Glory to God'." When we came to Kirkuk we came to a field untrodden by the missionary and when we heard statements like the one above we felt that we had not come in vain.

Our task here is as big as we want to make it and we ask your prayers that we may carry out our endeavors with zeal and consecration.

With greetings and all good wishes,
I am

Sincerely yours,

HELEN G. GLESSNER.

"I am enjoying THE OUTLOOK OF MISSIONS very much. I would not want to miss a number."

MRS. M. D. TRAUGER, Ferndale, Pa.

The Beginnings of the Morioka Kindergarten

By MRS. GILBERT W. SCHROER



OPENING DAY OF THE MORIOKA KINDERGARTEN

ON April 7th, 1931, ten children assembled with their mothers for the purpose of opening the Morioka Kindergarten. The Kindergarten Committee of the Mission, at its February meeting, decided to begin the work here at the beginning of the school year, which in Japan is in April. After this decision, considerable legal proceedings for registering the Kindergarten had to be carried on with the Prefectural Office. These took up a great deal of time, so that there were only five days left, before the opening of the Kindergarten, to notify the children. Consequently we were dubious lest only a few should come, but to our great joy ten children came and twelve had already registered the first day. Now three months later we have an enrollment of twenty-seven.

Some of these children come from fairly good homes, but many of them come from homes where there is but one room beside the kitchen. They have no playground except the street. Just how their parents are able to pay seventy-five cents per month tuition per child still remains a puzzle in my mind. The fathers are tanners, blacksmiths, fish dealers, cake sellers, bureau makers, railroad men and one or two teachers. Even a prostitute

mother brought her syphilitic child, but after a medical examination we had to turn him away, much to the grief of the child. Practically all the children come from the immediate neighborhood, which, due to its great need of Christian influence, we hoped most to reach.

Every month, since the opening of the Kindergarten, we have had Mothers' Meetings. At the first of these, the Christian aim of the Kindergarten was made very clear to the mothers by the trained kindergarten teacher. At the second meeting they heard a talk on "The Care and Feeding of Children" and at the third a doctor spoke to them on "Children's Diseases" prevalent in Japan. We have also had a series of Sewing Classes, where the mothers were taught how to make foreign clothes (which are being increasingly worn in Japan) for their children. All the mothers except one are non-Christians, and these meetings are only the beginnings of what we hope will result in real Christian service. Every Mothers' Meeting is begun with a short service of hymns, Scripture reading and prayer. The next step is to get the fathers organized also. Such a meeting is due to take place this coming Sunday afternoon. Thus

we try to work through the Kindergarten, which you friends in America have given to the work here. We have other

future plans about which you will hear later. In these we hope to make our own lives count for more in Christian service.



SCAFFOLDING OF THE NEW CHRISTIAN EDUCATION BUILDING
(Back View)

At the present writing the scaffolding for the new Christian Education Building is up and the building is to be completed by the 15th of September. The Morioka Kindergarten is to be incorporated in this new building. After careful study we felt that erecting only a Kindergarten Building would not be as complete an

asset to the work in Japan as if we would build three additional rooms, one for a Nursery School, one for Bible Classes for Young Men, Young Girls, classes for children above Kindergarten age, Cooking Classes, Sewing Classes, Mothers' Meetings, Fathers' Meetings, etc., all of which are to be held at different hours of



NEW CHRISTIAN EDUCATION BUILDING WHEN COMPLETED

the day or night, and a third room for a library for Christian Literature. Therefore, by the addition of these three rooms, but still staying within the amount received from friends while on furlough and the Woman's Missionary Society of General Synod, we are able to incorporate all phases of our work, our aim being to bring Christ to all members of the families living in this community from the beginning until the end of life. Therefore, it was named the "Christian Educa-

tion Building" instead of "Morioka Kindergarten."

To us it seems almost providential that we should be building when materials and labor are exceedingly cheap and when gifts for this purpose will reach the farthest. The building you have given stands before us as a challenge for greater Christian Service. Our program as outlined is a tremendous one. Remember us in your prayers that strength and wisdom may be given us to carry on our task successfully.

Roving with the Migrants

A RICKETY Ford lurched up to the roadside gas station, and as the rusty brakes screeched to a full stop, a babble of childish voices rang out. Scanty of clothing, smeary of countenance, but for the most part bright-eyed and happy, the brood of youngsters that peered forth was full of interest in all the surroundings. These brown-faced children spilled over the edges of doors, they wriggled in the laps of their elders, and sprawled over every available inch of floor space. One was perched on the pile of kitchen equipment fastened to the back of the car.

The car itself was a marvel. It held not only the family, from grandmother to cousins and aunts, but it also carried all the domestic possessions. Its rear bulged with household goods. Each running board was piled so high with rolls of dingy bedding that it was a miracle how the family had ever climbed into the seats. But it was the top of the automobile that held the crowning glory of the family fortunes. There, strapped tightly to the sagging fabric, were two weather-beaten mattresses, and on top of these a double-decked hencoop sat jauntily. In the lower compartment a dingy, meditative goat contentedly munched wisps of fresh alfalfa, while above him six nondescript hens scratched agitatedly. The family was on its way, and with most unusual forethought, the milk and egg supply accompanied the quartette of babies. The cotton crop had called; one more migratory family had answered, "Coming!"

As a stop was made for gasoline, one of the mothers left the car. A friendly

smile and a word for the whimpering baby in her arms brought answering friendliness, and finally the timid query, "What do for this kind o' sick?"

"This kind o' sick" was an angry-looking sore on the baby's throat. The nurse, whose "Chevrolita" had come to a stop beside the migratory group, looked at the sadly neglected mite. Instantly a first-aid kit appeared, and tender fingers cleansed and bandaged until, eased, the tiny patient ceased sobbing, and sank back into motherly arms to fall asleep.

Amid a chorus of appreciation in their own language, the car wheezed onward. An anxious voice floated back, "What do 'nother day, Senorita? You tell! Babies mucho bad; mucho sick! Who tell us?" Then the voice was lost in the distance.

This is the opening picture in "Roving with the Migrants" just off the press this summer. This fascinating story of the migrant people has been written by Adela J. Ballard, who as Western Supervisor of Migrant Work of the Council of Women for Home Missions, has had intimate touch with this nomadic group who follow our crops. The description of the migrant—who he is, where he is, why he is and whither he is bound—is followed by the story of the work among these families. The attitude of the communities toward the migrant, what the migrant is thinking of his American neighbor, and lastly, the future of the migrant, are also vividly pictured. A challenge to Christian America!

This book is recommended as supplementary material for the Home Mission

Study Course for 1931-1932. It is a two-unit book on the Reading Course List—price, 50 cents, paper.
A packet containing helpful material

including suggestions for the use of the book, a migrant map, a pageant and reports of the migrant work, may be secured for 25 cents.

A Suggested Order for Reading Course Books

	Units	Price
The Silver Trumpet.....	1	\$1.00
Leaves from a Japanese Calendar.....	2	.50
West Indian Treasures	2	(special) .50
Heirs	1	" .75
Young Islam on Trek.....	2	" .40
Grains of Rice from a Chinese Bowl.....	2	" .50
Diana's Indian Diary.....	2	1.50
What's It All About.....	2	.25
Ulrich Zwingli	2	.25
The Rim of the Prairie.....	1	.75
Mothering on Perilous.....	2	1.50
Girls Who Made Good.....	2	1.00
The Special Messenger.....	2	.60
Christ Comes to the Village.....	2	.50
Women of Trail and Wigwam (\$1.00).....	2	\$10.00
		free
		27

In this selection, variety of content has been kept in mind as well as the possible number of units to be earned, for during this last year of the present Reading Course, all readers will be eager to earn diplomas.

WHEN CASH ACCOMPANIES a \$10 order for Reading Course Books a dollar book may be had free of charge.

That Christmas Book for the Boy

Habeeb, A Boy of Palestine.....	\$0.80	Fragrance and the Others (Adventures in China)	.60
Stories of Grit.....	1.00	<i>For the Tiniest Tots</i>	
Chel, A Story of the Swiss Mountains....	1.00	Babo, A South Seas Boy.....	\$0.50
<i>For the Older Boy</i>		The Three Camels, A Story of India.....	.50
Three Boys on the Yangtse.....	\$2.00	A Child Garden in India (<i>very special price</i>)	.25
<i>For Boys and Girls</i>		The Everyland Series in Such Pretty Colors! each	.25
Topsy Turvy Land (Arabia) (<i>special price</i>)	\$0.50	Taro and Ume (blue)	
Junior Stewards of the Bible.....	.75	Candy and Love (yellow)	
Open Windows	.75	Just Like You (rose)	
<i>For the Little Folks</i>		David and Susi (white)	
Windows Into Alaska.....	\$0.75	Pedro and the Bells (green)	
The World on a Farm.....	1.00	Little Lord Jesus (red)	
Peter Bingo and Those Others.....	.60		
Creatures Great and Small (Stories of India)	.60		

Life Members and Members in Memoriam

<i>Life Members</i>	<i>Northwest Synod</i>
<i>Eastern Synod</i>	Milwaukee Classis—Miss Irma Klatt, 2855 N. 4th Street, Milwaukee, Wis.
Goshenhoppen Classis—Mrs. Emma Wagner, New Hanover, Montgomery Co., Pa.	<i>Member in Memoriam</i>
East Pennsylvania Classis—Rev. Wallace Harvey Wotring, 128 E. Center Street, Nazareth, Pa.	<i>Midwest Synod</i>
Miss Minnie Ruth Laubach, 7th and Walnut Street, Easton, Pa.	Indianapolis Classis—Mrs. Marie Kohl, 960 High Street, Indianapolis, Ind.

Literature Chat

CARRIE M. KERSCHNER

THE OUTLOOK OF MISSIONS is a help to leaders of the Woman's Missionary Societies and Girls' Missionary Guilds and Mission Bands. Every column has some special value but the "Chat" is intended primarily to help leaders climb the high hills that often confront them.

Many of us have been on automobile trips during the summer; many of us climb hills as we go to church and missionary meetings. What is the action of the driver of our car as we begin the ascent of the hill? He steps on the gas to give the car more power!

Here is some fuel to give our societies greater impetus during the coming months! Home Mission Books: for Woman's Societies, "God and the Census," 60c paper, \$1.00 cloth; Leader's Manual for the same, 50c (for those who are using the more advanced book, "The Challenge of Change," a Leader's Manual will cost 25c); for Girls' Missionary Guilds, "Treasures in the Earth" (the study of which is to begin in October), 75c paper, \$1.00 cloth; "The Church and the World's Farmers," a Leader's Manual based on "Treasures in the Earth," giving splendid plans for presentation of the various chapters, is priced at 35c.

Have you begun that "Forget-me-not" plan explained in the Clipping Sheet? The folder of Forget-me-not seals is 10c. It is a plan to gain new members and to revive the interest (may this not be necessary) of present members of the society.

The Clipping Sheet is a twenty-four-page-booklet of the best fuel obtainable. Get your extra copies, 15c each, 2 for 25c.

The Reading Course List was printed before "Heirs" was available at a price that enables us to circulate it at 75c. "The Son of Nicodemus," also, is lower in price—now \$1.00. When ordering these books please remember the "special" prices. "Heirs" and "Grains of Rice from a Chinese Bowl," printed to sell at \$1.25 and now priced at 50c, are the two

most special "specials" on the list for women and girls.

As this "Chat" is being written (almost the last day of August), we are still under the spell of the clean, fresh and inspiring book, "A White Bird Flying," by Bess Streeter Aldrich. We regret that this book came off the press too late to include in this year's list. It is a sequel to "A Lantern in Her Hand" (on the list) which has for three years been a "Best Seller" at \$2.00 and has the same qualities that made that book so popular. Two other books by the same author are on the list at the reprint price of 75c each—"The Cutters" and "The Rim of the Prairie." We are studying the Home Mission Books during October and November, therefore it would be well to direct our reading along Home Mission lines. None better than the Aldrich books are on the list, but remember that "Little Pilgrims to Penn's Woods," \$2.00, a well illustrated story of Eighteenth Century migration to the woods of William Penn; "The Making of a Great Race," \$1.75, in which the author gives the result of his sympathetic contacts with various racial groups in America; "The Jumping Off Place," \$2.00, a story of pioneer life in the Dakotas; "Mothering on Perilous," \$1.50 and "The Quare Women," \$2.50, by Lucy Furman, both sketches of the Kentucky mountain people; "Peter Cartwright," \$2.00, by Helen Hardie Grant, the story of a pioneer preacher; "Peasant Pioneers," 40c, Kenneth D. Miller, story of the Slavic peoples in the United States, and a host of others are also very, very fine for Home Missions background.

Why not consult the Reading List for Boys and Girls and make a selection of books from it for Christmas gifts? See a suggested list elsewhere in this issue.

Fuel for that Thank Offering Service: Consult "Chat" in the September issue.

Packets: Woman's Missionary Society, 75c; Girls' Missionary Guild, 50c; Mission Band, 50c; Christian Citizenship, 15c; Life Membership, 10c; Organization and Membership, 10c; Stewardship, 15c. Why delay your orders another day?

Separate Programs: For Woman's Missionary Society are 10c each, \$1.00 per dozen. For Guilds they are also priced at 10c each, \$1.00 per dozen.

For the December Meeting: Distribute the Call to Prayer to each member of the Missionary Society and Girls' Missionary Guild. When sending for your supply be kind enough to include postage. Elsewhere in this issue is a statement concerning the interdenominational Day of Prayer.

"God's Candles" is the title of the dramatic sketch to be used at the December meeting. There is reason to believe that it will prove equally as popular as was the service prepared for last Christmas. "God's Candles" is 10c per copy, 12 for \$1.00.

The Book a Month

Consult the article, "Roving with the Migrants."

A book in the hand is worth two on the shelf. Are your books moving from hand to hand?

Societies in the area of the Eastern Depository order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All others residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Notice

A copy of the Disarmament Petition to be presented to the Conference at Geneva is being sent to each Missionary Society. Circulate it for signatures among the members of the Society at the November meeting. If the women of your Church have signed no other such petition their names may be included. Missionary women are being depended upon for 70,000 signatures.

Great Master, touch us with Thy skillful hands;

Let not the music that is in us die.

Great sculptor, hew and polish us; nor let,

Hidden and lost Thy form within us lie.

—HORATIUS BONAR.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

2969 W. 25th Street,
Cleveland, Ohio.

Dear Guild Girls:

Vacation days are over for most of us and what happy days they have been! I wish that it would have been possible for each one of you to have gone with Miss Sara Jo Schilling, Supervisor of the Western Depository, and me on an automobile trip through Wisconsin and Minnesota. Not only because it was delightfully cool up there but because we stopped at our own Indian School at Neillsville, Wisconsin. It was the first time either one of us had been there and you know how impressionable first visits are.



MR. BEN'S HAPPY CHILDREN—JACOB CALVIN, ESTHER JOHANNA, BENJAMIN AND MARIE ANNE (PEGGY)

We arrived about three o'clock in the afternoon and found Mr. Ben Stucki very, very busy working on some Sunday-school material, which he was asked to arrange for the denomination but he was not too busy to greet us cordially and have Miss Wendt, one of the employees, take us through the school and show us everything. Of course, as it was vacation time, there were no Indian children in school but we saw where they sleep, eat, go to school, etc.

And may I tell you about the store room? Girls, I wish you could see how

neatly every bit of clothing was arranged. Stacks of good warm coats, suits, shirts, underwear, stockings, all very orderly. Shoes arranged in sizes—dresses and girls' coats hanging according to size. It was quite a sight! But we were told that if we would return in about a month when the boys and girls had returned to school we would find the stacks diminished.

While we were being shown through the building little Peggy Stucki came running to her daddy with a sore toe, which she insisted needed some mercurochrome. While Mr. Ben was taking care of Peggy's toe we got a peep into the dispensary which is very well equipped to take care of the children's pains, cuts and bruises. Of course, Mr. Ben is the "doctor" for the Indian children, too.

Now after we had seen the building we thought we had better be traveling on but Mr. Ben wanted us to see and meet some of the Indians at Black River Falls, about twenty miles from Neillsville. As it was getting rather late in the afternoon he insisted that we spend the night at the school and visit the Mission at Black River Falls the next day. Accepting this cordial invitation we were taken to the guest room, which is also the visiting nurse's room, and were made very comfortable.

We enjoyed a delicious supper with the employees. Miss Hartz, the cook, is indeed an artist in the culinary department and Annie, an Indian girl who was working there during the summer, prepared a real Indian dish for us. It was fine!

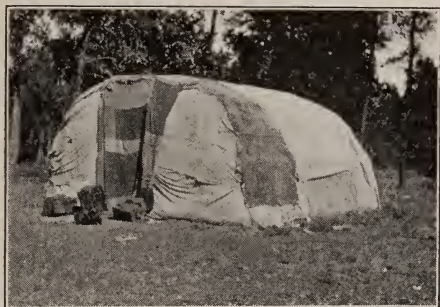
Early next morning Mr. "Bill" Stucki, a brother of Mr. Ben, drove us over to the Mission where we met Mr. and Mrs. John Stacey, who live in the parsonage formerly occupied by the late Rev. Jacob Stucki and his wife. Mr. Stacey is now the evangelist at the Mission and has a crowded church every Sunday morning. Then we drove through the woods and visited other Indian homes. Mr. "Bill" always greeted the Indians in Winnebago and, I think, although we could not understand, told them who we were. Some could speak a little English and all welcomed us very courteously. Some had gone to a Pow-Wow, others were getting ready to go.

In most of the homes the women and girls were making baskets. I could not resist purchasing one which is very attractive.

Another interesting thing was the visits to the Christian and heathen cemeteries. The former is near the church at Black River Falls. We were attracted by the sight of the mounds which are from 18 to 24 inches high. At the head of quite a number are some very nice stone monu-



THIS INDIAN FAMILY WAS PREPARING TO GO TO THE POW-WOW. SOME OF THESE CHILDREN ATTEND THE INDIAN SCHOOL



THE PEOPLE WHO LIVED HERE HAD
GONE TO THE POW-WOW

Notice how they locked the door—by dropping a blanket over the opening and holding it down with logs.



THE HEATHEN CEMETERY

ments. Rev. Stucki is buried in the very center of the cemetery which is surrounded by an iron fence inside of which have just been planted about sixty pine trees.

The heathen cemetery is back in the woods. You will see by the picture that a small house is built over each grave and in the end of each is a hole in which is placed food that the spirit can feed upon as it goes to its destination—so think the non-Christian Indians.

Upon returning to the school we had a feeling of satisfaction and gratitude in knowing that one of our pioneer missionaries, Mr. Jacob Stucki, had ventured out to help these Americans, and that now the work is being so successfully carried on by his sons. Yes, we were happy, too, to think that the Woman's Missionary Society, Girls' Missionary Guild and Mission Band have had such a great part in this work but oh, how we wish we could do more.

If you could only see how different are the Indians who have learned to know Christ and accepted Him as their Saviour. There is an unexplainable difference.

But, do you know that the white man, in this great day of education and progress, is still a hindrance in Christianizing the Indian? "Why?" you ask. Because

he encourages the Indians to hold their Pow-wows in various towns in order to draw crowds and then pays them a trifling sum for putting on some of their old dances and performing the antics of heathen customs. Money offered by the white man induces the Indians to continue in their old religious beliefs. Yes, the Indian is commercialized to disadvantage.

I am happy to tell you that next year we are going to study the American Indian. Just the week before we stopped at the Indian School, Miss Winifred Hulbert, author of "Cease Firing" and "West Indian Treasures," visited the school and gathered some material about the Winnebago Indians which she will, no doubt, use in a young people's study book. I am sure we shall look forward with keen interest to her book.

And now may I suggest here that it would be a splendid thing for you to include the Indian School on your Christmas list.

Most sincerely,

RUTH HEINMILLER.

We welcome the new Girls' Missionary Guild organized at Grace Church, Jeanette, Pa., by Mrs. J. M. Kealy, Mrs. Maude Trescher and Katherine Cribbs with 17 charter members.

"The crisis is on us when the world must choose between Christ or the new paganism. It must be made aware of the choice and all involved in it. The half-hearted followers of Jesus must be aroused to the danger and the duty of this day. They must be made to hear the call of service and to sacrifice. The banners of Christ must move forward or retreat. There is no ground now on which they can stand still."

Do You Know

1. *Who said "Glory to God" when she heard that missionaries had come?*
2. *The names of three books by Bess Streeter Aldrich on our Reading Course?*
3. *Some interesting facts about the great gathering of over 1000 Bulu men, women and young people?*
4. *Four needs of either a study class or a school of missions?*
5. *Where a new building is helping the missionaries to bring Christ to all members of the families living in its vicinity?*
6. *What Senora Elisa de Pascoe of Mexico has prepared for us?*
7. *How the nurse responded to the query, "What do for this kind o' sick?"*
8. *The occupations of the fathers of some of the children in a Japanese kindergarten?*
9. *What should be our aim when conducting a study class?*
10. *The way in which the white man is still a hindrance to the Christianizing of the Indian?*

Mr. Kagawa's Message to America

TOYOHICO KAGAWA, the distinguished Japanese Christian evangelist and social worker, was the guest of honor at a luncheon attended by two hundred representative church and missionary leaders in New York, October 10, under the joint auspices of the International Missionary Council and the Federal Council of the Churches of Christ in America.

Mr. Kagawa, who was introduced by Dr. John R. Mott as one of the outstanding Christians in the entire world today, responded by calling himself "a humble servant of Christ." He thanked the American churches for sending missionaries to Japan and urged them to continue to do so. He suggested that for the term "foreign missions" we should substitute the term "world missions." "Japan," he said, "is no longer to be thought of as foreign to America. Japan and America are simply part of the one world which belongs to Christ."

Mr. Kagawa's address was devoted chiefly to an interpretation of "the Kingdom of God Movement" in Japan. He listed evangelism as its first objective, with the definite purpose of building up a Christian community of at least one million souls in Japan. The number has been fixed at one million because of his observation that in France the Protestant community, although only a minority with a

membership of approximately a million, was large enough to have a profound influence upon the life of the nation.

The second objective of the Kingdom of God Movement is the education of a more extensive Christian leadership, especially a lay leadership for service among the peasant and industrial classes. The aim is to train 5,000 lay preachers.

The third objective is the Christianizing of the economic and industrial life. In this connection, Mr. Kagawa lays great emphasis upon the development of co-operatives, and hopes to lead the local churches to become branches of a nationwide system of mutual aid societies.

Mr. Kagawa's primary emphasis was upon following Christ with a wholehearted commitment in every aspect of life. "Being a lukewarm Christian," he commented, "is not interesting at all." When asked how American Christians could help in the Kingdom of God Movement in Japan, Mr. Kagawa replied, "Pray for a revival of religion in your own churches. That will do more than anything else to help Christianity in Japan." Concluding his address, Mr. Kagawa said, "If I have one message more than another for America, it is that we should forget national and racial differences and unite in taking Christ seriously and making the Kingdom of God a reality in the world."

Laying up Treasures in Heaven

How we Live and what we Give as the Children of God for the Glory of the Lord and the Good of our Fellowmen is Laying up Treasures in Heaven.

THESE ARE THE THINGS THAT ENDURE



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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

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